

Calvinist Contact

A Reformed Weekly

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Federal prison to be built on Cree reserve in Alberta

Robert VanderVennen

TORONTO, Ont. — In a step toward dealing with the national shame of aboriginal imprisonment Solicitor General Doug Lewis has recently accepted a Cree proposal that a small federal prison be built on a Cree reserve near Hobbema, Alberta.

The prison will have a capacity of 60, most of whom will be Natives. A recent count showed 1,565 Natives serving time in federal penitentiaries. An estimated 60 to 80 Native offenders in those prisons are from the four reserves near Hobbema. Although Natives make up 2.5 per cent of Canada's population, they make up about nine per cent of the federal prison population and serve their terms far from home in an alien culture.

The new prison will be a minimum security and pre-release facility. Lewis says it will be a small, community-based facility sensitive to the needs of Aboriginal offenders. It will provide a comprehensive new approach to their treatment, with strong emphasis on correction and reintegration into Native society.

Lewis says, "through this facility, corrections will be brought to the people, acknowledging their values, principles and spirituality. The programming will be culturally appropriate and it will diminish, if not

eliminate, the alienation that Aboriginal people now experience in our traditional penitentiaries."

The programming that is being planned will include a range of primary and secondary education, adult education and post-secondary education that draws on the colleges and universities around Hobbema, that is, between Red Deer and Edmonton. It will include training in employment skills, substance abuse programs and aboriginal lifestyles.

The prison will be designed and operated as a joint project of the federal government with the Samson Cree. The proposal for the prison came from Samson Cree Chief Victor Buffalo.

This is a pilot project which will be monitored closely to see if it can improve correctional programming for Native people. Says Lewis, "The Samson Cree are to be applauded for taking the initiative to develop in partnership with us this innovative and bold project." He adds that "one of the vital elements necessary to make the system more appropriate for Aboriginal peoples is their partnership and their ongoing consultation."

The construction costs are estimated at \$8 million and the operating costs at \$2.1 million a year. The prison is expected to be a source of jobs for Native people living in the area.

Catching snow like 'grace'



Photo: Hank Jagt

Hank Jagt is a painter in his free time, living in Wallaceburg, Ont. Bert Witvoet interviewed him at his home. The painting shown here is titled "Communion". Two children catch snowflakes on their tongues, the way a communicant receives a wafer at the Eucharist. "Everything we get is a gift from the Lord," says Hank Jagt. The snowflakes in front of the bodies of the children form the Pleiades constellation; it is a private kind of statement by the painter that God's signature is on this world. This arrangement of snowflakes reinforces the idea "that in the seeming chaos of a snowfall there is order." For the interview, see pp. 10, 11.

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Redeemer College embarks on hard road to a balanced budget



Photo: Redeemer College Anna Domini

Are the cuts so severe that Dean of Studies Jake Ellens has to cook breakfast for the students? Never fear; he has simply volunteered to be the bacon man for the college's annual "Midnight Breakfast."

Marian Van Til

ANCASTER, Ont. — Redeemer College, shaken by the hint of scandal surrounding the collapse last year of its Brookview Trust and carrying a debilitating debt load of \$1.44 million on its property and operations, is making a concerted effort to set its financial house in order.

Through careful working together, the faculty, administration and support staff have come up with extensive cost-cutting measures which were approved on Jan. 25 by the board of governors. As a result the college's deficit for the 1992-1993 academic year will see a whopping \$1.37 million reduction — down to \$403,000. And a balanced budget is being projected for the academic year three years from now in 1994-1995.

That projection is not just idle talk. For two months virtually everyone employed by the college has been co-operating to find ways to get rid of the financial albatross which has been weighing down the institution. Contrary to some people's perceptions, that albatross is not hanging there because of the Brookview incident, says board member and financial manager Nick Van Duyvendyk of Ottawa. (Until retiring recently, Van Duyvendyk was the Canadian government's assistant deputy Minister of Transport in charge of finance.)

No connection

"As far as I'm concerned there is absolutely no relation between [our

budget] problems and the Brookview Trust collapse. Independent auditors have audited Redeemer to death and concluded that there has been no mismanagement or fraud," he asserts. "It's true that the Brookview thing was based on what you might call in publishing 'not doing enough research for a story.' But the only connection between the college's own finances and the trust was that in anticipation of money from the trust the college reduced its tuition fees."

The five-year \$10 million "Lift" campaign the college conducted actually exceeded its goal, notes Van Duyvendyk. "Around \$2 million a year was coming in. The problem is that at the same time the college reduced tuition the recession hit and many people have not been able to make good on their "Lift" pledges. People are saying they will still honour them — but not now," he explains.

see REDEEMER -- p. 2...

Thinkbit:

Music washes away from the soul the dust of everyday life.

Berthold Auerbach

In this issue:

Europa, Europa," an engrossing, true-story film, set during World War Two, is being deliberately ignored in Germany. . . . p. 7

Bert Witvoet paid a visit to artist Hank Jagt, whom he calls "a painter of light and revelation" . . . pp. 10-11

News

Redeemer slashes budget

...Continued from p. 1

The recession hit in the wake of the internal turmoil surrounding the Brookview incident. Van Duyvendyk surmises that the college administration, in trying to sort it all out, "started to think in a circle." But they quickly realized "they needed someone to take a fresh look at the situation." That's when the Operations Review Committee was born, consisting of Van Duyvendyk, Kees Vreugdenhil of Chatham, Ont., (a businessperson and former board member), and Martin Bosveld (board treasurer and a high school accounting teacher). Van Duyvendyk is currently still overseeing financial affairs as no one has yet been hired to replace former financial vice president Dick Kranendonk.

The three men were asked to

look at the financial decision-making structure of the college and then to make proposals as to what they thought needed to be done. "It boils down to having to take a critical look at the budget and achieving a 'zero-based budget' [meaning getting rid of and operating without a deficit]," says Van Duyvendyk.

One of the committee's primary conclusions was that "all parts of the organization need to be more involved in the decision making and budget making," in Van Duyvendyk's words.

Communal attack

Hugh Cook, faculty chair and head of the literature and fine arts division, concurs with that and admits that being involved in trying to slice more than \$1 million from next year's budget has been "an

unpleasant but challenging task."

"I think faculty do realize the college is in a financial crisis that is larger than Brookview," he says. "The Brookview debacle was the catalyst that brought problems to people's attention. But even without that, the problems would still be there." Though he is reluctant to attribute a cause-and-effect, like Van Duyvendyk, Cook believes the recession is the major factor

and points out that many other academic institutions are in financial trouble. Whatever the causes, Cook agreed that they "simply had to attack that problem — and we've done so with a great deal of co-operation."

For details on the budget cuts and how they were achieved see accompanying story on page 6.

Look
for our
Business
Directory
on
page 14.

Rural routes



Maynard Vander Galien

What did nearly two million people do at least once in 1991 that they didn't do 10 years ago?

The answer: they went to a food bank. It makes me angry when I hear people blaming all of our economic woes solely on Prime Minister Brian Mulroney and his government. We can criticize the government all we want for the misery that many people are experiencing, but I believe that too many service clubs, lotteries, bingos and yes, even some churches, are the main culprits in perpetuating the need for food banks.

Let me explain. A few years ago I helped a local service club with one of their "Monster Bingos." I don't waste my money on lotteries or bingos so the evening was a real eye opener for me.

The large hall was packed with people from all over the county. Young and old came for a chance to win a few cash grand prizes. From the moment the throng arrived they bought hot dogs, hamburgers, chips, pop and smokes. When we ran out of food towards the end of the evening we sold them licorice.

"How can these poor-looking people afford such a night out?" I asked my co-workers. I was told that many of these people play bingo five nights a week. Thank goodness I didn't recognize any farmers, friends or neighbours in the crowd.

Re-education needed

A few months later the same service club asked me to be their representative at an organizational meeting for a proposed food bank to serve the town and the rural areas. I told the organizers of the proposed food bank and the clergy present that if lotteries and bingos were cut out and people were educated in how to spend their money wisely, we probably wouldn't need a food bank.

"Oh, but Maynard, we have to help out those who are less fortunate. Sure, drinking, smoking and wasting their money on lotteries is not very good, but that's probably all they have in life. Let's have some sympathy for the poor."

Someone else told me that bingos are a great source of fellowship and entertainment for many people who can't afford a season's ticket to hockey games or a weekend in the big city.

But over the past few years food banks have

sprung up all over the place, and going to a food bank has become a way of life for many young Canadians. Many people are now questioning the role of food banks in our society and saying what I said a few years ago.

The Rev. Dr. Ross Davis, who is a United Church minister in Arnprior, Ont., and writes a religious column for local weekly newspapers, suggested recently in his column that to cut down the drain on food banks, we should simply knock off the lotteries and bingos.

Davis said his congregation runs a food bank from their church, too, but the people who frequent the food bank are the same people who spend their cash on lotteries and bingos.

"In my town I see them walking to bingos during fierce snow storms, on crutches, staggering, weaving. And people who can't come to church... because they can't handle crowds, or sit on hard pews, or can't 'afford' to give to the Lord... will spend up to \$15.00 each at a bingo (sometimes three times a week) under the worst conditions, in over-crowded (church) halls" said Davis.

'Get her out'

Davis said his nephew was calling a bingo one night in his home town. The place was packed with surly folk. Mid-way through the evening an elderly women slumped over, dead, on the table — apparently of a heart attack. Davis' nephew wanted to cancel the remainder of the evening out of sheer respect so the deceased could be removed in a dignified fashion.

When he suggested this, he was almost stoned to death. One man yelled, "Get her out and let's continue." And that's what happened! And while they were lugging the dear soul out on a stretcher, the poor folk were huddled in various corners of the hall, puffing themselves to death on wicked weeds.

Don't get me wrong. I know many families and single parents are having difficulties financially and the food bank is their only hope for survival. And I'll be the first to help someone out if the need arises. But how can people on welfare afford to drink, smoke, buy lotteries and even own a car? And nearly two million going to a food bank?

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly, bi-weekly and monthly Rural Route columns for a number of newspapers.

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MADRID VIENNA COPENHAGEN FRANKFURT

PARIS-ARUBA MEXICO

The blue-suit brigade is back in Ottawa. They brought a clear but urgent message: get the economy going. The government, strapped for cash and unable to perform a dollar-transfusion, nevertheless introduced a harbinger of hope by reducing the required down-payment for first time home buyers to five per cent of the purchase price.

Bad economic news streams from the front pages like water from the tap. Now the Hibernia project, Newfoundland's hope for prosperity, is in trouble. The oil industry is feeling the pinch and is reforming itself into leaner dimensions. Reports of cut-backs, lay-offs and plant closures in the morning paper soil the pleasure of the first coffee of the day.

Calgarians donated \$57,000 to MADD (Mothers Against Drunk Driving) from January 1990 to April 1991. That money was eaten up by salaries, consultant fees and office expenses and \$9 was left for victim-support programming. A new twist on the old proverb that charity begins at home. It is good to know, however, that Calgary is not going to the dogs. Cats... that's different. The city's two cat-control officers have been flooded with complaints about bad cats. Citizens must wait 10 weeks or more to have their cat-complaint handled. Calgary's city council narrowly defeated a motion to spend \$76,500 for three more cat catchers. And Kingston, home of the champion "cat house" that has more than 600 in residence, is considering a motion to restrict the number of cats per household to six.

The Edmonton Journal has been in a bad mood. It called organizers of "Canada 125" the "great Canadian party poopers." The Journal finds that the requests for ways to celebrate the country's 125th birthday are a dull downer because they contain warnings against controversial, partisan and political suggestions. The paper came up with its own "lively" proposals: sip grape juice, eat tuna casserole, and compare notes about the weather. Queen Elizabeth, who herself celebrated her 40th year as monarch last week, will visit Ottawa this summer to help us commemorate our 125th anniversary.

Attendants at the last constitutional conference had trouble sticking to their agenda, which is not an entirely unknown phenomenon among those who have experience in chairing church council meetings. Instead of focusing on the economy they kept bringing up their desire for a social charter. The NDP underlined that aspiration in the House of Commons.

B.C.'s NDP government is still on training wheels. Speaker-elect Joan Sawacki has already caused a brouhaha by interfering in the business of the clerk of the House. Ms. Sawacki rescinded the appointment not of a heavy-duty, major league official but of a secretary-receptionist, because that person had previously worked for the Social Credit caucus. Perhaps she would like to see the personnel list of Victoria's garbage collection crew. And in another mean gesture Canada's largest public service union, the Public Service Alliance of Canada, has suspended 2,500 of its members for crossing the picket lines last fall.

To counter all the bad news there is an honest to goodness Amsterdam joke. Two tourists are sitting, exhausted, on the steps of the Rijksmuseum. She is writing a card; he is reading a newspaper. "What day is this?" she asks.

"Look at the itinerary," he answers. "What day were we supposed to be at the Rijksmuseum?" "I left the itinerary in the hotel," she answers. "Why don't you look at the date on the paper?"

His masculine reply: "Don't be stupid; this is yesterday's paper!"

It's boomtime for crime in Russia. Cabdrivers here demonstrated for better police protection. More and more drugs are being confiscated and heroin has begun to appear to replace hashish as the drug of

choice. In Georgia, in case of death the deceased are laid out at home in an open casket and the casket lid is placed in front of the door. According to the weekly Soviet *Magapolis Express*, extortionists have begun to kidnap the lids and demand that family members pay ransom to get them back.


And this from Los Angeles: a safe was left on a sidewalk pending the arrival of a forklift to move it. Along came James Richardson and Jeffrey Defalco of the "finders-keepers" persuasion. They dragged the safe behind their car. It created such a deafening noise, and the metal grating on the pavement created such a spectacular shower of sparks that police were alerted. The police followed the gouges in the pavement and arrested the men.

Here is a quote from German Chancellor Kohl: "No one really needs to be afraid of Germans. No one is running around with jack boots wanting to mug someone." Why then are these guys doing the "Sieg Heil" thing and waving swastikas, your Excellency? Are they aliens from Mars who happen to speak German? Mr. Kohl, whose struggle to obtain humility is usually lost before it starts, also said that Germany's growing political power is enviable and a positive development for Europe.

Not all European countries hold membership in the European Community. Norway has grown rich outside that economic union. Buoyed

Pressreview

Carl D. Tuyl



by revenues from North Sea oil, Norway's four million people now have an extensive welfare system and support the costliest farm subsidies in the world. Some Christians in Norway have warned that the European Community is an evil omen signifying the imminent end of the world and that E.C. supporters risk burning in hell. Other religious news comes from Jerusalem where a court fined Muslim clergy Walid Disi \$200 for blaring his pre-dawn and afternoon calls to prayer too loudly. He let go at 50 decibels, which is nine above the legal limit.

The United States has promised to grant Israel \$10 billion in credit guarantees with the condition that Israel stops settlements in the occupied territories. And as a result of new intelligence, the Bush administration has decided to revise and downscale the official records of Desert Storm. It's the opposite, in my battalion — every time we get together our records of victories get bigger and bigger and more heroic. Wonderful legends are born at our reunions.

British Airways is testing the use of outboard video cameras on one of its aircrafts, a Boeing 747. It will be like a rear view mirror, I guess.

I heard an improved version of that old adage, "Let sleeping dogs lie." A woman who wanted to express that sentiment to me is given to more colourful linguistic expressions. She said, "Carl, don't poke your stick in that bush, the rhinoceros might come out and charge." Makes those sleeping dogs seem pretty tame in comparison, eh?

Aren't words wonderful? In 1986 lexicographer Thomas M. Paikeday compiled a list of typical Canadianisms. Here are some: baby bonus, Cannuck, humidex, hydro, landed immigrant, separate school and weather office. Only in Canada. And here is a challenge: what is an ailurophile?

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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Editorial

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There is a redeemer in matters financial, even during a depression

When you're going through a recession which is looking more and more like a depression, it's hard to be sympathetic to those who are fortunate enough to have employment but insist on salary increases in the range of five or six per cent. (Never mind the indecent salary contracts offered to top athletes.) Teachers in Toronto and Ottawa are upset that their boards are talking about increases of one and two per cent per year. It must be a little bewildering to people standing in line at Manpower offices.

In a way, one should not be surprised that teachers are asking for more money. Teaching has become an almost impossible task in many of the nation's schools. Students are not showing much respect, principals do not allow teachers to fail anyone, parents quickly accuse teachers of being too hard on their children, and if a teacher wants to detain a child, he or she had better keep some witnesses around or he or she might be accused of sexual harassment. In some ways the classroom has become a more humane environment. But in other ways it is fast becoming a moral and academic wasteland.

Wages are not the real issue

It almost seems to me as if teachers are asking for compensation for pain and suffering when they seek an increase in salary. How else can one explain their seemingly selfish demands? One may certainly say that their salaries — ranging between \$30,000 and \$60,000 — are quite respectable. During an informal conversation with someone who dropped into the Calvinist Contact office, I suggested that the solution might be that boards and parents offer teachers more support and encouragement but less money.

If the working conditions are good and the morale good, salary plays a less important role, the visitor and I agreed. Ask anyone who is self-employed! The nice thing about being self-employed, by the way, is that you can choose when you want to work your hundred hours a week. The hourly wages of some independent entrepreneurs resemble 19th century times more than the 1990s. Rumour has it that parking meters make more money than farmers.

A different approach

While I am reflecting on the economic situation and salaries, my mind flips to what's happening at Redeemer College in Ancaster, Ont., these days. In a news story this week we are reporting on the extraordinary efforts made by all those employed at the college in trying to cut down the budget. Faculty, administration and support staff are taking a five per cent cut (and some as high as 10 per cent) in their salary at a time when inflation stands at 4.5 per cent.

That means those taking the five per cent cuts are facing a real loss of buying power of 9.5 per cent in the coming year.

Some of the workers are better able to bear this load than others, and further discussions are being held at the moment to see whether that burden cannot be shared more equally by having some accept an even greater cut in order to allow others to suffer less of a cut. Whether that question can be resolved remains to be seen. It is certainly not an easy question and requires a tremendous amount of trust and generosity.

But the point can be made that the faculty and staff at Redeemer College are showing in a very concrete way what it is that sets people of the light apart from people of the world. By all reports from students and faculty, the atmosphere at Redeemer has changed significantly from one of secrecy and closedness about financial matters to an atmosphere of openness and co-operation. The appointment of a three-person Operations Review Committee has borne fruit, it appears. As a result the mood has changed, too, and students and faculty have joined the administration in trying to remove the deficit in two or three years.

A time for applause

C.C. has been critical of Redeemer College in the past year for its handling of the Brookview Trust Fund and its collapse. That was then. Now is certainly a time to praise the college for its visionary efforts to be responsible stewards at a time of economic hardship and for evidence of sacrificial love. Well done.

What is happening at Redeemer is proof of the point that when the working environment is positive and exudes trust and support, the consideration of wages takes on another hue (no reference to Hugh Cook intended here, who is faculty chair and chair of the academic budget committee at Redeemer!). A worker is entitled to a fair wage, of course. But what is fair at a time when there is double-digit unemployment and hundreds of companies are going out of business?

Would that more of our nation's schools could experience the atmosphere and mood now experienced at Redeemer.

A recession may not be such a bad thing for a nation that has been living high off the hog. The unfortunate part of a recession is that some people get hurt a lot more than others. The answer to that problem is not an attempt at equality administered from the top by a government, but an equality practised from the heart by individual workers and their unions or associations.

BW

Letters

Evangelical 'sweep' better than Reformed 'deep'

Recently Rev. Jacob Kuntz wrote about "Evangelicalism and the Reformed faith" (C.C. Dec. 13, 1991). He concludes, "When we compare evangelicalism and the Reformed faith, it must be affirmed that evangelicalism lacks the depth of the Scriptures and of the Reformed faith."

Indeed, I agree that the Reformed have been working more on the vertical level, digging deeper than the evangelicals. But is that not the reason why many now find themselves stuck in the pit they have dug for themselves?

On the other hand, the evangelicals have been operating on the horizontal level, thereby submitting themselves to the leading of the Holy Spirit. That is the source of their joy and happiness. Check a few evangelical church bulletins and you will come to the conclusion that they do more about outreach in one week than many Reformed churches do in a lifetime.

I am therefore not so sure that "one who was Reformed and becomes evangelical is regressing." I have seen many "progressing" and that those who before were dead wood, cold as granite, have obtained a living, personal

relationship with Jesus Christ and become actively engaged in evangelistic efforts. That also takes away the myth that we do not witness on account of our cultural background.

How true is the statement, "We should not quench the Holy Spirit." But what directs our lives: rationalistic thinking or the Holy Spirit? Do we not, time and again, out-legislate God the Holy Spirit?

Unless the Reformed get their priorities in order, there will be no future. Our young people are rapidly rejecting a faith that so often is based upon traditionalism rather than a vibrant walk with our loving, sovereign Lord.

I conclude: "We are what we are, for we have been what we have been, and we don't want to be any different." Our self-satisfaction, false superiority, lack of self-denial, lack of humility, lack of holy living and lack of awareness that only yielding and submitting to the leading of the Paraclete will help us leave me to think that we best leave it to God to decide who are regressing and who are progressing. After all, it is by grace that we are saved.

Finally, Reverend Kuntz, why do you boast in the superiority of the Reformed faith? Why not boast in the Lord?

Ralph A. Siebring
Kelowna, B.C.

Column editor's response:

It should be noted that Jacob Kuntz did not himself write the words Mr. Siebring cites. Rev. Kuntz was quoting Rev. J. Geertsema from an article in the Canadian Reformed monthly, Clarion. Perhaps we should remind readers that Rev. Kuntz' column consists entirely of quoted excerpts from various church and independent Christian periodicals — except for his own short introductions to each quote. Rev. Kuntz does not necessarily agree with all the opinions he quotes and the article referred to by Mr. Siebring is an example of that (a clue to Rev. Kuntz' own opinion can often be gleaned from his introductory comments). He wants us all to be informed about attitudes and events in other Christian denominations and groups, applying that information to ourselves in whatever way is profitable.

MVT



Warm comfort for Ontario

While El Neno sends us the mildest winter weather of the 20th century, you people in Ontario are suffering in the deep-freeze.

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Calgary, Alta.

Speaker made creation-evolution issue simple

The letter of Robert Vander Vennen, captioned "Creationism speaker holds non-Reformed view" raises some questions.

We wonder, did Mr. Vander Vennen hear the explanations Mr. Taylor gave? What is wrong with an explanation that is founded on the Word of God?

Most of Professor Taylor's symposium was about creation and evolution. Having attended public schools, I have been made familiar with the evolution theory. This is contrary to what I had been taught in our Christian

Reformed or Reformed churches. But until I heard Professor Taylor explain this in a simple way, I had never fully understood it.

Some weeks after I listened to Prof. Taylor, Rev. Ringnald preached a sermon in which he stated the following: "The Holy Spirit uses people to explain the Bible. The preacher must be spirit-filled when he interprets the Bible, and we must take the Bible as a whole, taking into account the historical background. The Bible is God's saving revelation to us. To understand the

Bible we must use common sense."

Those that attended the lecture of Prof. Taylor now have a better understanding of the Bible. I have no problem with what the Bible teaches, and I have no problem with a God that creates and upholds the world. And I certainly have no problem with the question whether that is Reformed or not.

Gerald Schroor
Oshawa, Ont.

BEYOND BELIEF



News digest

MVT, column editor

Habitat for Humanity opens Canadian headquarters

WATERLOO, Ont. — Habitat for Humanity dedicated a Canadian national office on Herbert Street in Waterloo, Ont., on Feb. 13. An open house marked the occasion and Habitat's International head, Millard Fuller, spoke to those gathered. Habitat for Humanity, begun by Christians in the U.S., is a non-profit organization which uses volunteer labour to renovate and build housing for those with low incomes. It's aim is to eliminate "poverty housing." The organization now has chapters in six of the 10 Canadian provinces.

SELFHELP Crafts weathering recession

NEW HAMBURG, Ont. (MCC) — Mennonite operated SELFHELP Crafts (SHC) Canada is "weathering the recession," according to SHC Canada director Vera Isaak. SHC Canada anticipates selling around \$3 million of crafts by the end of its budget year on Feb. 29, around nine per cent less than 1990 sales. "We're doing relatively well, all things considered," says Isaak, noting that retail sales across the country in 1991 were down around 10 per cent from the year before.

Sales of the crafts, made by artisans in the developing world, support producer groups in 45 developing countries. There are 55 SHC stores across Canada, with over 3,000 volunteers. Altogether, SHC Canada and SHC in the U.S. sold \$13.8 million of crafts last year to provide the equivalent of 12,700 full-time jobs in 31 countries.

Government urges business to help reduce dropout rate

TORONTO — The Canadian government recently launched a campaign to make business people aware of the country's 30 per cent high school dropout rate.

The initiative is directed by Minister of State for Youth Pierre Cadieux. He is inviting Canada's business leaders to add a "Stay-in-School" message to their corporate advertising and to get more involved with schools through co-op programs and the like.

Each year 100,000 young people quit high school without graduating. According to Cadieux it is in the business sector's own interest to ensure there will be enough educated people to fill future job vacancies.

"By increasing the numbers of young people staying in school we will build a more prosperous and united Canada," says Cadieux.

See page 6
for Calendar
of Events

Education

Redeemer College faces the challenge of a \$1 million budget cut

Marian Van Til
As reported on C.C.'s front page, Redeemer College is engaging in an all-out effort to get rid of its \$1.44 million deficit, and to balance its budget by the 1994-1995 academic year.
Three men with experience in finance — Nick Van Duyvendyk, Kees Vreugdenhil and Martin Bosveld — were asked to conduct an "operations review" (they became the "Operations Review Committee") and make recommendations as to how a "zero-based budget" could be achieved.
How and where those cuts will be made, and the renewed atmosphere of co-operation at the college as a result of the process needed to make them, is chronicled below.

ANCASTER, Ont. — The Redeemer College Operations Review Committee recommended the forming of three groups which would play a major role in developing the budgets for the three major areas of the college — academic, non-academic and students. Those groups in turn will send proposals to a Resource Allocation Committee which really will "manage" the budget," according to Nick Van Duyvendyk.

Hugh Cook, faculty chair and head of the Academic Budget Committee, describes his particular committee. It consists of the chairpersons of the college's four academic divisions (natural sciences, literature and fine arts, social sciences, foundations), the academic vice president, dean of studies, library director and registrar.

Formerly, when the academic budget was drawn up individual faculty members would submit sheets with information about what they needed or wanted for their own

area. These were then submitted to the financial vice president. With the formation of the Academic Budget Committee, that process is now a communal one, already resulting in more co-operation and "ownership" among faculty.

Nasty choices

The faculty set to work on "a list of the priority of the ways they'd like to see money saved," explains Cook, adding dryly that that exercise was rather like having to decide whether you want to be hung or beheaded. College administrators, staff and students came up with similar such lists.

Priorities surfaced in this order: first, save money through attrition — i.e., through not hiring people to replace those quitting or whose contracts have expired; second, through miscellaneous budget cuts such as conference travel costs, not printing a college calendar, reducing telephone expenses, etc.; third, by having faculty teach "overloads" i.e.,

additional courses — and through cutting part-time teaching positions; fourth, through salary freezes and roll-backs; and fifth, through release of full-time faculty.

To achieve the \$1 million cut, everyone agreed on the first four of those "priorities." The fifth, it was demonstrated, would hurt the college's academic program; nor would it ultimately make financial sense because the salary monies saved would be exceeded by the loss of revenue from loss of students in those areas of study.

Future balance

President Henry De Bolster says two goals were kept in mind while trying to pare away all that debt: "To continue the mission of the college (i.e., to avoid tampering with or reducing the academic program offered), and to balance the budget by 1994-1995."

The \$1,370,000 slash for the upcoming 1992-1993 year breaks down like this, De Bolster says (numbers are rounded off): (1.) \$258,000 gained through across the board salary freezes, five per cent voluntary faculty salary roll-backs, and five to 10 per cent voluntary senior staff and administration salary roll-backs; (2.) \$265,000 in staff attrition and sundry administrative cuts; (3.) \$110,000 in faculty attrition; (4.) \$230,000 yet to be raised through an all-out effort to broaden the college's support

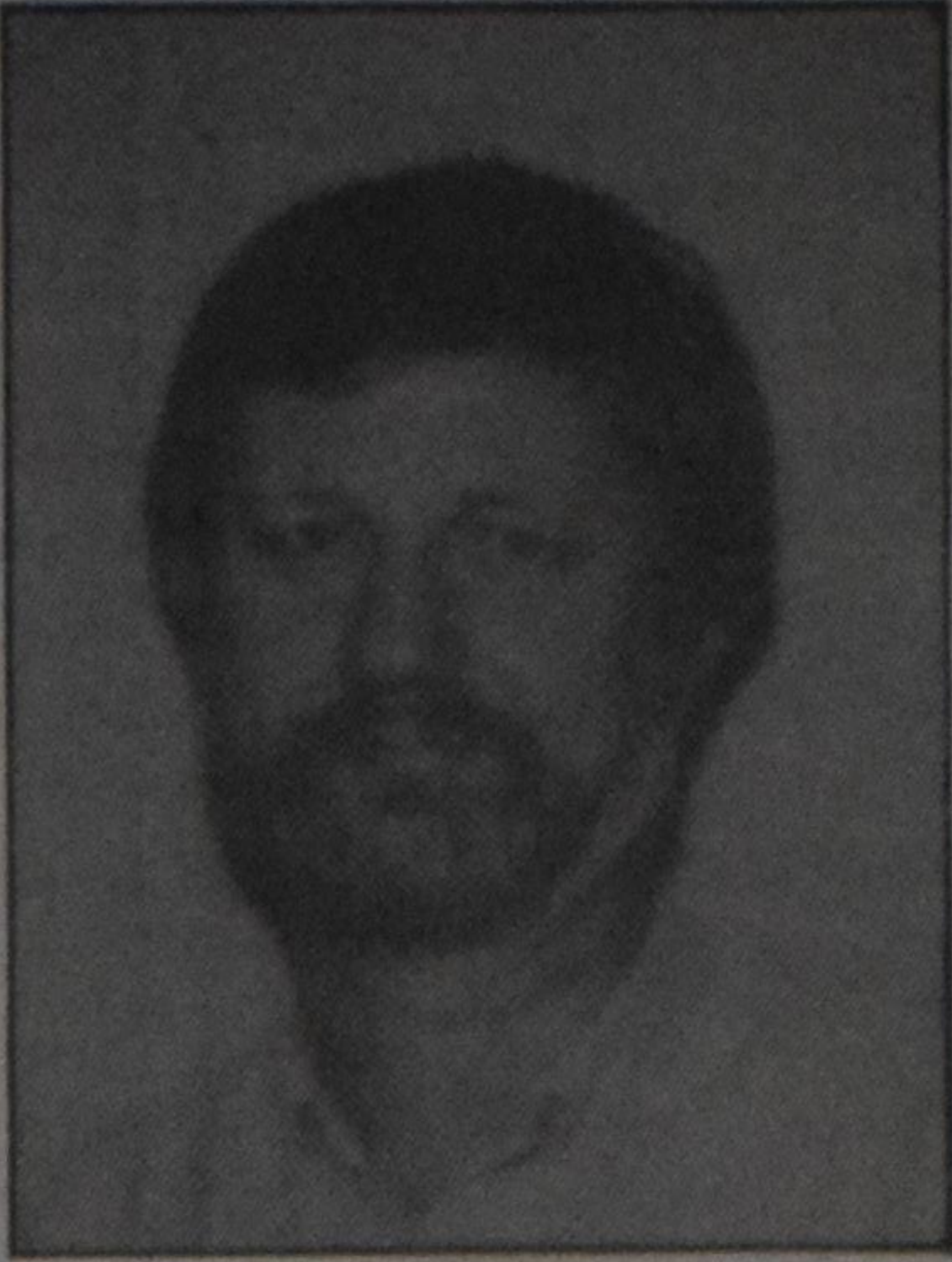


Photo: Redeemer College Student Directory
Literature professor and faculty chair Hugh Cook: "There's a difference in atmosphere now...."

base and increase enrolment; (5.) \$174,000 in student wage freezes, capping and minor trimming of scholarships, and in recalculation of debt servicing costs, etc.

That leaves two academic years to get rid of the remaining \$403,000 deficit if the college is to meet its new goal of a balanced budget by the 1994-1995 academic year.

A wider network

De Bolster proposed and the board agreed that it would be wise to involve as many people as possible who work, study or have associations with the college in the process of getting the college out of debt. Thus a meeting will be held on Feb. 22, with representatives of all groups who have an interest in the college: administration, faculty, students, staff, parents, alumni parents, the business community, board of governors, foundation board, and community representatives from the various geographical areas which support the college.

"We want to get the word out about what's happening, about what we want to do," explains De Bolster. "We realize we need to increase enrolment." The college currently has 483 full-time-equivalent students, with a total of 506 students on campus. "We want them [the above-named groups] to help us come up with ways to do that. We'll throw out some suggestions to the group which we've already thought about, but they may have more or be

able to help us refine them," he adds.

A different atmosphere

Van Duyvendyk is convinced this new support-base broadening and fundraising plan will work "because we're more interested in the penny of the widows than in the \$100,000 of the rich people. We want to involve everyone, to make it *our* university."

This attitude and the obvious co-operation between faculty, administration and staff is tangibly evident, according to observers. "There is a difference in atmosphere and mood now," notes Hugh Cook. "There is still a feeling that some are taking a 'wait and see' attitude, but morale is far better than what it was," he asserts. Art professor Mary Leigh Morbey comments, "I think it's a time to rejoice because as a community we are taking positive steps together — and that's very much in contrast to before."

In all of this Cook notes that there is a "genuine attempt" to keep students informed about what's going on. "They've made a significant contribution to the discussion," he says. "The Senate has called several town hall-type meetings to discuss matters. My sense of their feelings about the college is that it's very positive. They're concentrating on their studies; I think they feel a great deal of appreciation for their courses and the faculty, which is why they're here." That view is supported by statements from the students themselves.

From his end, President De Bolster, too, feels the atmosphere at the college has dramatically improved, admitting that the dark days after "Brookview" were part of "the worst experience of my life." That experience was a hard teacher, he admits, and "a greatly improved situation" has come out of it. "I've learned a lot," he says, "and am trying to be much more conscious of keeping lines of communication open."

Calendar of Events			
Feb. 18-19	Public lectures by Dr. Heiko Oberman at the ICS, Toronto, Ont. Feb. 18: 3:30 p.m. and 8 p.m.; Feb. 19: 4 p.m. Call (416) 979-2331.	Feb. 29	Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Grace Baptist Church, Calgary, Alta. Call (416) 681-2883.
Feb. 20	Public forum on "Aboriginal rights, the responsibility of government?" Speakers: John Olthuis and Peter Hamel. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.	March 4-14	"On wings of song," a concert tour by two well-known Dutch artists, Jan Lenselink (organ) and Jacques Marcus (flute). All events start at 8 p.m. March 4: CRC, Lindsay, Ont.; March 5: Can. Ref. Church, Orangeville, Ont.; March 6: CRC, Mount Brydges, Ont.; March 7: Maranatha CRC, Bowmanville, Ont.; March 11: Can. Ref. Church, Attercliffe, Ont.; March 12: Ebenezer Can. Ref. Church, Burlington, Ont.; March 13: Maranatha CRC, St. Catharines, Ont.; March 14: Second CRC, Brampton, Ont.
Feb. 20-29	Students of LDCH, London, Ont., present an adaption of "Anne of Green Gables." At 8 p.m., on Feb. 20, 21, 27, 28 and 29.	March 6	CCM - Classis Chatham meets at 8 p.m., Bethel CRC, London, Ont. Speaker: Mark Zylstra.
Feb. 22	Annual Telecare Brampton benefit concert by "The Canadian Orpheus Male Choir," at 8 p.m., St. Paul's United Church, Brampton, Ont.	March 6	The Woodstock Dutch Theatre Group presents "Het Eindpunt," a tragi-comedy by J. Hemmink-Kamp. At 8 p.m., Woodstock Collegiate, Woodstock, Ont. Repeat performance on March 13.
Feb. 22	Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Calvary Church, St. Catharines, Ont. Call (416) 681-2883.	March 12	Public forum on "The new world order — justice in international relations." Speakers: Doug Roche and David Koyzis. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.
Feb. 23	City-wide hymn-sing, 8 p.m., First CRC, Sarnia, Ont. -	March 13	Piano recital by Fred De Haan, at 8 p.m., Redeemer College, Ancaster, Ont.
Feb. 28 - March 1	Salem Marriage Enrichment Weekend, with leaders Herman & Betty Vanderburg. At Mount Carmel Spiritual Centre, Niagara Falls, Ont. For info. call Salem at (416) 528-0353.		
Feb. 29	Fortieth anniversary celebration of Cephas CRC, Peterborough, Ont., at 7:30 p.m. in the church. Special services on March 1 at 10 a.m. and 6:30 p.m., with Revs. Los and Mennega.		

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Film/Music

Cinema summaries

Marian Van Til

Europa, Europa

Directed by Agnieszka Holland
Rated AA

Stars Marco Hofschneider,
Julie Delphy, Hanns Zischler.

Europa, Europa is the fascinating true story of German Jewish teen-ager Solomon Perel's uncanny survival during the Nazi regime. He is inadvertently taken into the heart of the Third Reich by Aryan Germans who have no idea of his true ethnic identity.

Living in Berlin, the Perels sense that things will only get worse for them if they stay in Germany. That feeling is hideously reinforced when an immediate family member is killed by Nazis. So the family sets out for the Jewish community in Lodz, Poland, where things are all right for a while — until Hitler invades that country.

Solomon and his brother are then sent away but immediately become separated. Solomon ends up in Russia at a Stalinist orphanage where all the children are turned into good comrades. But the Nazis aren't far behind and the orphanage must be evacuated. When Solomon and a few schoolmates are stopped by the Nazis, he sees an Armenian man pleading with Nazi soldiers, insisting that he is *not* Jewish. They follow up on the man's invitation to "check it out" by pulling down his pants. Their laughter suggests that the man is circumcised and must be a Jew.

Bizarre gamble

In a revelatory flash Solomon drops his identity papers in the sand, covers them and waits to be interrogated. A soldier comments on his excellent German. Solomon suddenly finds himself saying that yes, he is a "pure-bred" German, and his name is Josef Peters. He and his family were visiting relatives in Poland, he explains, but the Bolsheviks killed his parents and he ended up in an orphanage. His papers were lost.

Incredibly, he is believed. In fact, the soldiers take to the boy and he becomes a sort of local army mascot. Thus begins the extraordinary odyssey that will see "Josef" survive the war by becoming a "Nazi" soldier; he will receive an offer of adoption from a Nazi officer and his wife and become a member of the elite Hitler Youth.

Solomon becomes a Russian translator for his army unit and inadvertently "captures" a Russian unit while in the act of

trying to desert. So he is sent to Berlin a local hero, worthy material to be moulded into a true servant of Hitler — so they think. All the while Solomon is repulsed by the disgusting talk he hears against his own people, and by the treatment of Jews in the nearby ghetto (though he has no clue then about the death camps). As time goes on he is ever more afraid that he will be found out or give in to overwhelming desire to tell someone his secret.

Indelible identity badge

When a young man lives day and night in an all-male enclave like the army or the Hitler Youth, simple acts like bathing or relieving one's self become life-threatening to one whose ethnic and religious identity is indelibly carried on his genitals. And when one is the object of a young woman's infatuation or an older woman's lust, excuses are necessary. At any time his body could betray him.

Solomon must also confront — alone — the ambiguity he feels about having to live as if he is one of those who lustily supports the persecution and death of Jews — of himself, his family and community. But he endures, and is even reunited with a family member who has managed to survive the war in a concentration camp.

Today Solomon Perel lives in Israel, as he has since the end of the war. And when the time came, he says, tongue somewhat in cheek, he was only a *little* apprehensive about having his own sons circumcised.

Europa, Europa, is beautifully made and wonderfully acted. Critics everywhere are acclaiming it, with one exception: Germany. It was expected to be chosen as Germany's entry into the Oscar's Best Foreign Film category. But it was by-passed, ostensibly because it wasn't well-made enough; or because it has a Polish director and French financing. Those excuses, of course, are fooling nobody.

Enough is enough?

Though there have been plenty of films about the Nazi era from that time to this, this one seems to have hit a particularly sensitive nerve. While it's true that one must finally ask when enough is enough — how long must German faces be ground into the sins of their ugly past? —

'Genesis' composer sees no sacred/secular split

SAN FRANCISCO, Calif. (EP) — Though "Genesis," a new musical composition for chorus and orchestra, is being hailed as one of the most important concert works of the late 20th century, composer Charles Wuorinen says the primary audience for his five-

movement work based on the biblical Creation account is God himself. "It's addressed to God," Wuorinen told *Christianity Today*. "And the public, the audience, is invited to listen as well."

Wuorinen, who grew up in an agnostic family and was converted as an adult, calls his new work "A hymn of thanksgiving for our existence."

He adds, "Since I believe that my ideas are given to me,

and my capacity to compose — if I have any — is given to me, the act of composition is an act of worship as any service or prayer could be. It's simply the old monastic idea of work and praying — this work being, for me, composing. How could it not be addressed to the deity? Everything else is secondary.... Unless art is addressed to a higher power, it really doesn't mean very much."

Amy Grant at top of Christian pop chart

NASHVILLE, Tenn. (EP) — Amy Grant's *Heart in Motion* was the top-selling album in Christian retail stores in 1991, according to figures compiled by CCM Publications from monthly sales reports. The album, which is also distributed in the mainstream pop market, has sold well over two million copies. Michael W. Smith, another "crossover" artist, had the number two album.

it's also true that such ugliness cannot truly heal unless it is first fully exposed and acknowledged. And it seems that where that is concerned there are still too many Germans (young Germans too) who don't yet want to come to grips with that past so they can properly put it behind them. That is particularly disturbing in light of renewed waves of neo-Naziism and anti-Semitism in especially eastern Germany.

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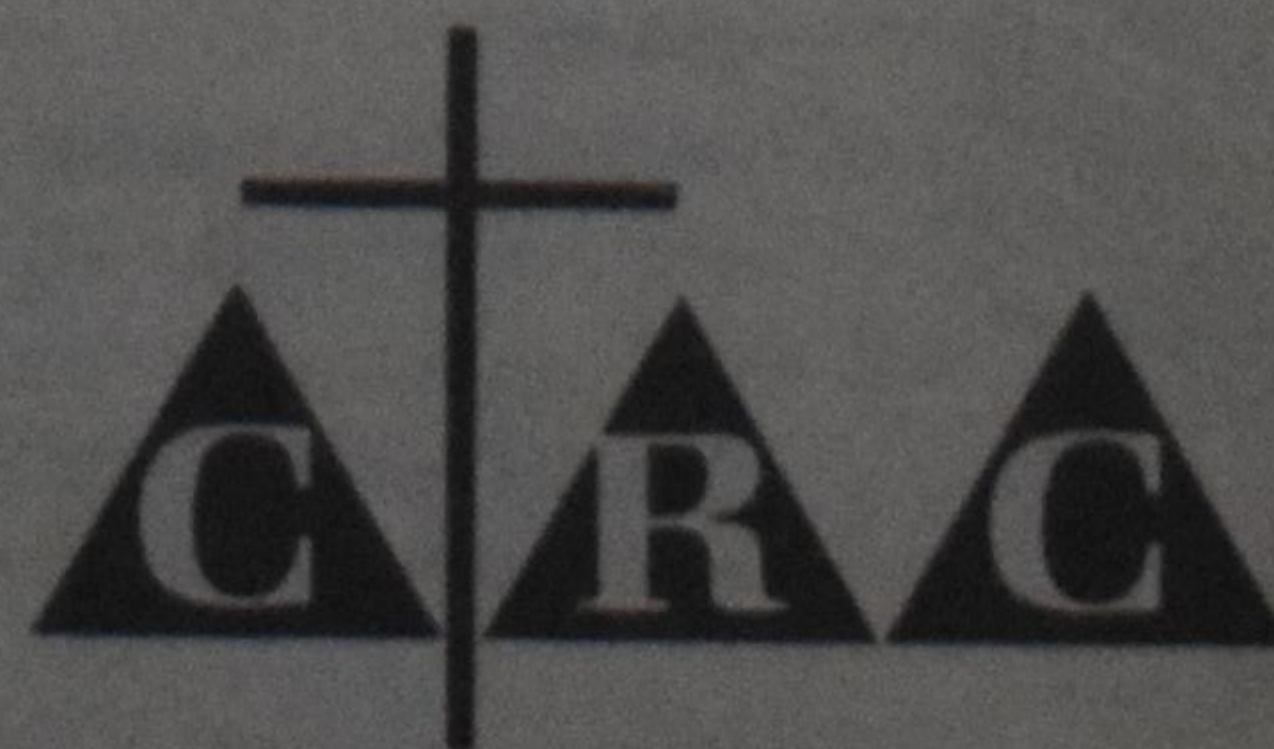
BANNER COMPETITION

The **Christian Reformed Chaplain Committee** invites entries from people of all ages for its banner competition at the occasion of the 50th anniversary of chaplaincy ministry. The banner should symbolically portray some aspect of chaplaincy.

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Church

Marian Van Til, page editor

Slavic Gospel Association sends 100,000 Bibles to schools in the former Soviet Union

MOSCOW, Russia (EP) — Under an agreement with the Russian Ministry of Education, the Slavic Gospel Association (SGA) has begun sending 100,000 Bibles and other Russian-language Christian books to public schools, orphanages and Sunday schools in the former Soviet Union.

The books are being sent in 62-volume sets called the Faith Discovery Library, and distribution will take about two years.

The Russian Ministry of Education has decided that

every child in Russia should study the Bible in public school, SGA reported, a complete reversal of the educational policy that existed under communist rule. But Bibles and Christian books are in short supply, so the Ministry of Education asked SGA and other Christian organizations for help.

Each Faith Discovery Library contains a Bible, a Children's Illustrated Bible, a Russian-English New Testament and several other books, including *Mere Christianity*, by C.S. Lewis,

Evidence That Demands a Verdict, by Josh McDowell, and *Creation vs. Evolution*, by Thomas F. Heinz. Each set also contains 50 copies of a book that includes *The Life of Christ* from the Illustrated New Testament, the Gospel of Mark and 46 Bible study lessons.

SGA also has been helping Christian educators in the former Soviet Union to develop curricula and teaching methods, holding conferences and opening an educational programs centre, which SGA hopes will help them develop contacts with Soviet school

system officials.

Despite the new openness to religion in the former Soviet Union, some Christian leaders are concerned that it may not last long.

Voicing concern about the former Soviet republics was the Rev. David Stravers, vice-president of ministry at The Bible League. "The challenge for the church in the Soviet Union is really a race against Islam and against time," Stravers said. "And Soviet Christians are in danger of losing the race because they are not focusing on the Muslim

population."

Stravers said that predominantly Muslim republics may close the doors to Christian influence. Islamic nations such as Egypt and Saudi Arabia have pledged millions of dollars and millions of copies of the Koran to Muslim republics in the former Soviet Union. Muslims may gain political control and erect new "iron curtains" in these areas, Stravers said, noting that the republic of Uzbekistan already has restricted evangelism and licensing of Christian churches.

Salvadoran Christians urge prayer for 'real peace'

SAN SALVADOR, El Salvador (EP) — Salvadorans celebrated the signing of a peace accord Jan. 15 that ended 12 years of civil war.

But while the pact brings hope for peace, it is "a first step only," Julio Ernesto Contreras told *Baptist Press*. Contreras is pastor of The Way Baptist Church in San Salvador. "It's not sufficient just to sign a paper," Contreras said. "Pray for real peace, for real reconciliation.... The people need the real peace — God's peace."

The civil war, which claimed 75,000 lives, brought hardship to nearly every family in the

country, said Southern Baptist missionary Bill Stennet. "There are very few families that have not been affected — losing family members, having businesses destroyed, he said. "And family life has been damaged with the young people being pulled away and being trained in areas of armed fighting."

But the war also brought new opportunities to deal with people, Stennet said. About 25 per cent of Salvadorans now consider themselves evangelicals, up from five per cent before the war started in 1979, he said.

Samaritan's purse aids Croatian and Slovenian churches

ZAGREB, Croatia (EP) — The Samaritan's Purse mission organization is providing food, blankets, sleeping bags and other relief supplies to evangelical churches in Croatia and Slovenia, the two war-torn republics seeking independence from Yugoslavia.

"Some 600,000 Croats are now homeless due to the invasion of their homeland by Yugoslavia's Serbian-controlled military forces," said Samaritan's Purse president Rev. Franklin

Graham. "Thousands have been killed, and churches, hospitals and schools are being indiscriminately destroyed."

What you have in Croatia right now is an unbelievably cruel war — a bloodbath — in which most of the victims are innocent civilians," Graham said.

Many Croats have fled to Slovenia where the fighting is less severe. The Evangelical Theological Seminary of Yugoslavia evacuated its entire student body from Croatia to

Slovenia.

"They are continuing their studies in some of the most Spartan conditions I've seen anywhere in Europe," Graham said. "They have little heat, no indoor plumbing, and students' beds are stacked on top of each other in cramped quarters. They haven't given up, though; in fact, when they're not attending class, they're out ministering among other refugees."

Malaysia relents re: deporting missionaries' children

COLORADO SPRINGS, Colo. (EP) — The Malaysian Immigration Service reversed a previous ruling and has approved visas for 30 students of the Dalat School in Penang. The school, administered by the Christian and Missionary Alliance (C&MA), has over 180 students in Grades 1-12, and 50 staff members. Most of the school's students are the children of North American missionaries working throughout Asia. But the

future of the school was jeopardized late last year when the Malaysian Immigration Service refused to approve visas for 30 students, citing a regulation against permitting the admission of students whose parents live outside the country.

Though the regulation appears in the country's law books, it has not been enforced for years, according to a report from the Christian and Missionary Alliance. When the

school moved from Vietnam to Malaysia in 1965, government authorities said the regulation would not apply to its students. The C&MA has appealed the decision to the U.S. ambassador, parents who are executives of foreign enterprises in the nation, and a local Malaysian student whose mother is the Minister of Tourism, Youth, Sports, and Welfare.

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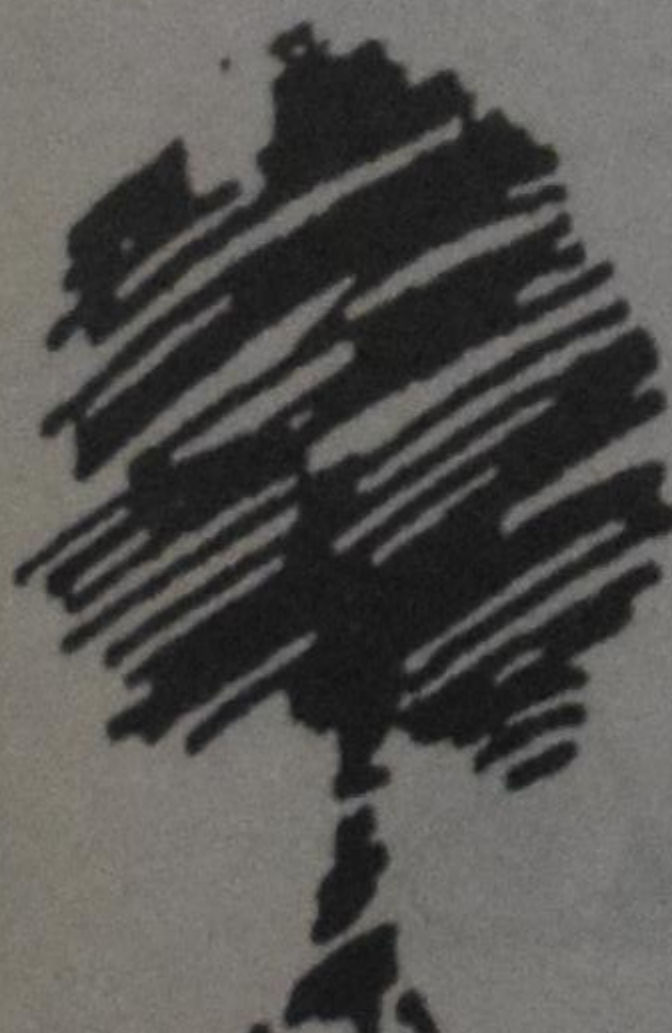
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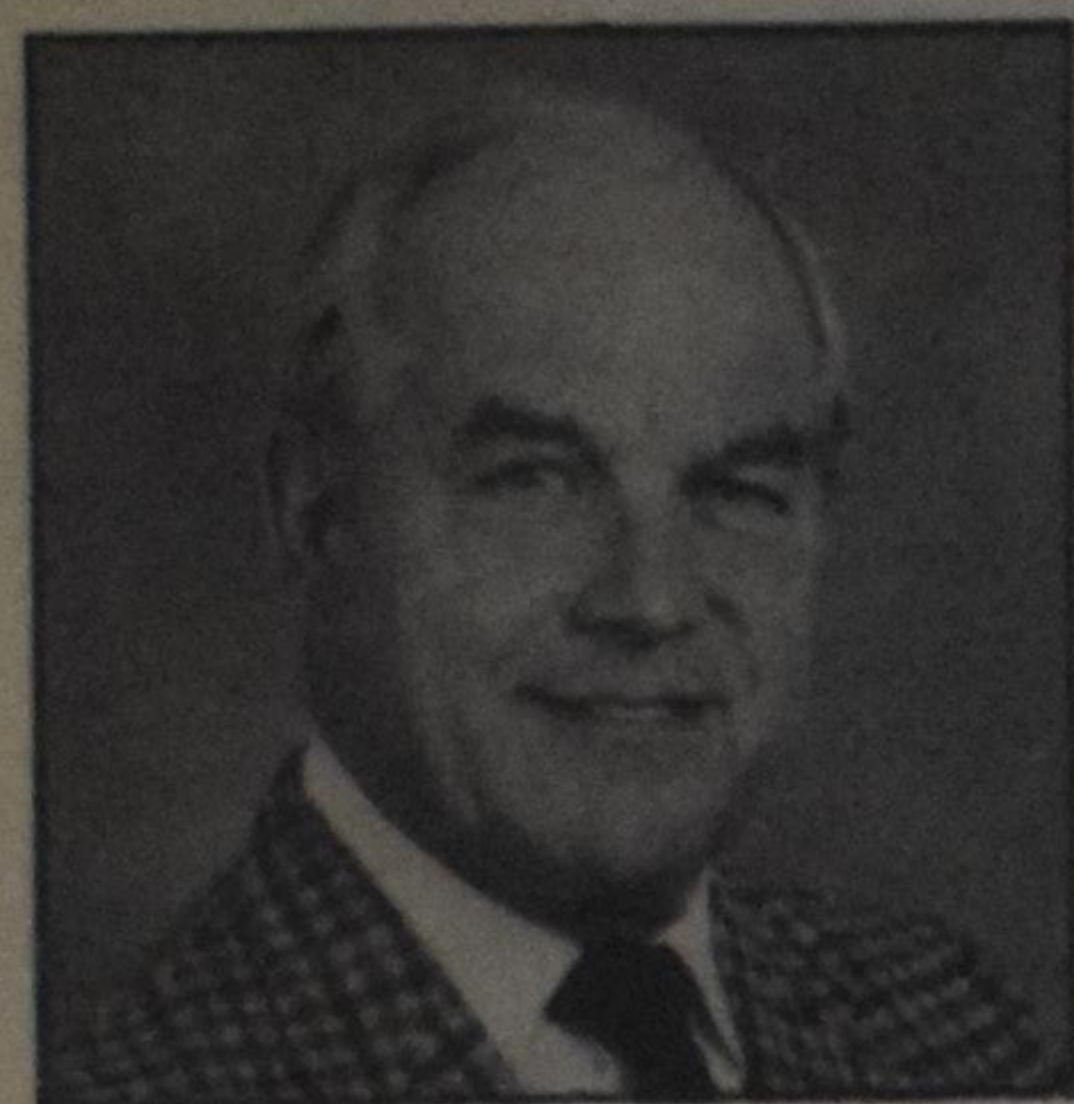
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First Ukrainian children's Bible launched

KIEV, Ukraine (EP) — The Bible League of Chicago and the Masters Foundation of Ontario are joining to distribute *The Ukrainian Children's Bible*, the first Ukrainian translation of the Bible for children. One hundred fifty thousand copies were shipped to Kiev and Odessa Jan. 14. The book was created and written by a group of Ukrainian church leaders, and includes Bible stories from creation to the early church, along with four-colour illustrations and direct Scripture quotes.



Canadian Church Scene

Jacob Kuntz

Christmas commercial

Respect for Christian beliefs in Canada is diminishing. Some TV personalities have no qualms about using God's name in vain during their programs. In public, making fun of the Bible and its contents is not uncommon these days. A good example is a Molson's commercial that "used" the story of the wisemen to sell beer. We found the following in Christian Week, Jan. 7, 1992.

"The moderator of the United Church of Canada, Walter Farquharson, has taken the Molson's beer company to task for a Christmas beer commercial which encourages less drinking but does so by creating a parody of the symbols of the Christmas story.

"The commercial shows the Christmas star with a Molson's logo surrounding it. On the ground are three cans of Exel low-alcohol beer, which are being guided by the star.

"The ad reads: 'Star of wonder, Star of light. Wisemen drink Exel tonight.'

"In his letter to Molson's CEO Marshall Cohen, Farquharson wrote, 'I appreciate Molson's efforts to discourage its customers from

drinking and driving over the holiday. Nevertheless, I am sorry the company chose to use a religious symbol that is precious to those of us who are Christians.'

"Farquharson went on, 'Substituting three cans of Exel for the three magi may appear to be nothing more than the use of a secular icon. However, for practising Christians that story reflects our belief that God intervened in human history and embraced humanity in a special way in the birth of Jesus. We are distressed,' he said.

"He added that he would be distressed also if 'some aspects of the religious traditions of Moslems, Sikhs or Jews were parodied in commercials.'"

Meeting with Gretzky

On the frontpage of The War Cry (Jan. 11, 1992) we found the report of a short meeting between the national commander of the Salvation Army in the U.S. and Wayne Gretzky. The meeting took place in Winnipeg in 1987. Commander Miller met Gretzky (and Jarri Kurri) in the hallway of the hotel where they all stayed.

"Miller, a fitness buff, was out on his usual early morning jog. Long ago this veteran army officer had promised his Lord that every day he would speak to strangers and bring blessing to their lives. On this particular morning, after his jog and as he was tramping back to his hotel room, Miller encountered two young men in the hotel hallway and took opportunity to give them his blessing. He called out, 'God bless you!'

"The two appeared disconcerted but Miller, never one to be at a loss for words, started a conversation.

"Jarri Kurri, like Gretzky, now with the Los Angeles Kings, introduced himself and his colleague, Wayne Gretzky, to Commissioner Miller. Soon the three were engaged in amiable dialogue. Miller, being a man of the cloth and direct, as befits an officer of God's Army, had of course to ask them how often they went to church.

"Never devious, the Great Gretzky admitted ruefully, 'If I

said twice a year, I'd be doubling it.' Jarri Kurri, on the other hand, said that he went to church more often when he was at home in Finland.

"As the three continued their conversation Miller, not a hockey fan, learned more about that sport, and the two young Oiler players were given some understanding of the work and philosophy of The Salvation Army.

"As Miller turned to go to his room Wayne Gretzky diplomatically complimented the older man saying, 'I'm not a religious man, but if I was I think I'd be in The Salvation Army. They seem to do what Jesus would do.'

"Later, reflecting to reporter Kevin Blevins upon Wayne Gretzky's recommendation, Commissioner Andy Miller opined, 'That was a little too heavy a burden for any of us to bear. But that's what I've tried to do.'"

A Modern-day Saint?

On Nov. 10, 1991, Dr. Robert McClure, the first layperson to serve as moderator of the United Church of Canada, died. He was 91.

Many paid tribute to McClure — a man who, among other things, had served as a medical missionary to China for 25 years. In The Observer of Jan. 1992 we read that McClure called himself a "foxhole Christian, not an office Christian" and that he was a man who was always making news.

Dr. Clarke McDonald compared him with Cardinal Leger who "like Bob, spent his life for others." Roy Bonisteel (in the same issue) agreed, with the qualification of editorial writers that both Leger and McClure were "modern-day saints." In the Toronto Star Dr. Bruce McLeod praised Dr. McClure "to the hilt" and compared him not only with Cardinal Leger but also with Mother Teresa.

But the January issue of The Interim ("Canada's pro-life newspaper") gave a different evaluation of McClure and pointed out that McClure was led more by secular than by Christian standards. We quote:

"McClure's biographer, Munroe Scott, called him a 'quintessential doer.' To emphasize what he meant, he described him as a man who never got worked up over theological questions such as the existence of heaven and hell. He considered it more effective to practise than to preach Christianity.

"In an age of secularism 'never to get worked up over theological questions' is a feather in one's cap. But even secularists will admit that this is odd for somebody who heads a Christian denomination, even if it was only for two years.

"It does not come as a surprise then, to learn that Dr. Robert McClure — as one writer put it — set the United Church on its ear during the

years he led it. 'Within a few months he had challenged the Pope on birth control, recommended Canadian recognition of Red China, defended U.S. draft dodgers, supported compulsory sterilization, and advocated legalized abortion.'

"Today the priority of politics over religion and the abandonment of Christian standards of marital morality are foremost characteristics of the United Church.

"When the issue of ordaining homosexuals came to the fore in his church in 1988, McClure — as expected — came out in favour of it, reiterating the false claim that being homosexual is about the same as being born left-handed, and 'I don't hold that against them at all.'

"Long before that McClure the medical doctor had become an abortionist, as he himself explained. It started in India and when he was in Malaysia he committed hundreds of them. Thus, the humanitarian who had embarked upon a career of protecting life wound up destroying it, something which would have been unthinkable to a Cardinal Leger or a Mother Teresa.

Contrary to the observations of Dr. McLeod, sometime during his life McClure lost sight of God's purpose and just did his own thing: a 'humanitarian' only by secular standards, not Christian.

"We do well to remember how radically opposed these concepts are."

Women's gifts

Recently a conference was held in the Anglican Church to celebrate the 15th anniversary of the ordination of women to the priesthood. The worship services were designed and led by women and made a deep impression on all who attended.

The Anglican Journal of Jan. 1992 made the following comments about these services:

"It was a style of worship dramatically different from that which many of us know. It was joyful without being frivolous, holy but not solemn. It was full of love and nurturing and contained a depth of spirit too often absent in our Sunday worship services.

"Those involved were not taking part in familiar, time-worn rites as much as they were sharing in the Good News of Jesus Christ.

"Why after 15 years of women in the priesthood are services that highlight their natural gifts still a rarity?

"Why have we ignored these gifts in favour of solemn, ritualized structures which too often reflect poorly the joy we should feel when we come together in the spirit of Christ?

"The answer lies in the fact that, for most of the church's life, worship has been designed and led by men.

"It reflects a style with which they feel most comfortable: staid, serious, showing none of the emotions in too great a degree.

"From the time we are children, we are indoctrinated with the idea that the church is a serious, solemn place. We are dressed up in our 'Sunday best' and instructed to be on our best behavior — sit still, be quiet

and behave.

"This behavior, once instilled, is with us for life. We pray together in monotone, we sit passively during sermons, and even our singing of hymns is proper and correct.

"We too often share the peace by exchanging half smiles and firm handshakes, as if we were fellow directors on the board of IBM rather than brothers and sisters sharing in the spirit of Christ.

"In all, we treat worship services more as a chore than an opportunity to celebrate the Good News of Jesus Christ. We have captured the reverence of worship but in so doing we have sacrificed the joy.

"And as a church, particularly during a 'Decade of Evangelism,' should we not be celebrating the birth, life and resurrection of Jesus in a most joyful way?

"Welcoming the leadership of women priests can be an important step. Women naturally express emotion more easily than men, whether it be in celebration or sorrow."

Jacob Kuntz is pastor-emeritus of First Christian Reformed Church, Kitchener, Ont.

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Hank Jagt: painter.

Bert Witvoet

"A bridge makes things possible that were not possible before," says Hank Jagt, as he shows me the canvas on which he is working. It features a squarish piece of milky-green water surrounded by matted grass, and a country road and bridge towards the top of the picture. His comment suggests that he reads meaning into the things he sees and paints. Anyone who has lived near a river or canal that was recently bridged knows what he means. Most of us take bridges for granted.

But Hank goes further. "The bridge reminds me of Christ. He made it possible for us to come to God." Hank is beginning to sound like a 17th century metaphysical poet. Judging by several of his paintings, Christ is not a bridge over troubled waters, however. Jagt's waters are placid and yet a little brooding.

"Your paintings suggest an orderly universe," I tell him.

"Very orderly," says Hank. "God reveals himself in nature and nature tells us that he is an orderly God." But nature also shows a lot of mystery, he adds. "Nature makes us realize that we cannot understand who God really is." He tries to capture this awareness of mystery in some of the paintings in which his subject is staring at forms of life underneath the cracked ice ("First Ice") or admires a dragonfly perched on a twig near the bank of a body of dark water ("The Girl and the Dragonfly").

Paints what he knows

Hank Jagt has been painting oils since he was 13 years old. He is 43 now. He is basically self-taught although he attended the Ontario College of Art for two-thirds of a year. Most of what he learned he got from books and from experimenting. "My first touch with art came when my mother ordered some art books on Van Gogh and Rembrandt," he recalls.

"As a little kid I was fascinated by these books. They are probably the main reason I got into art."

Hank lives just outside of Wallaceburg, Ont., with his wife, Mary, and five children. The countryside and his family have become the subjects of most of his art. He paints what he knows and loves. His main occupation is being an operator for a Shell refinery near Chatham. A good income allows him to paint for pleasure rather than out of financial necessity. Not that he has not sold several of his paintings. In fact, he has jacked up the price lately (his large canvases sell for anywhere between \$5,000 and \$7,000 — not that much when you think that he spends six months working on two or three canvases at a time). But he would like to build up an inventory so he can hold one- or two-person shows.

Hank's paintings are very "realistic," some almost like photographs. In fact, Hank paints mostly from photographs he takes as he drives through the countryside or strolls through the fields. "I will pass by a certain spot a hundred times and not notice anything unusual. Then, one day, whether it's just me or the light falling in a certain way, I stop and my mouth drops open."

A sense of harmony

Light is very important to Hank. "Light is fascinating, also from a scientific point of view," he says. He has studied quantum physics. "Light is the fastest thing possible. All matter contains energy, which can be converted into light. When you look at something you don't see the thing itself, you see the light reflected off that thing. We even have the expression, 'Seeing things in a different light.'"

Hank moves easily from the physical properties of light to Jesus, who said of himself that he is the Light of the World. Light also helps to illustrate the

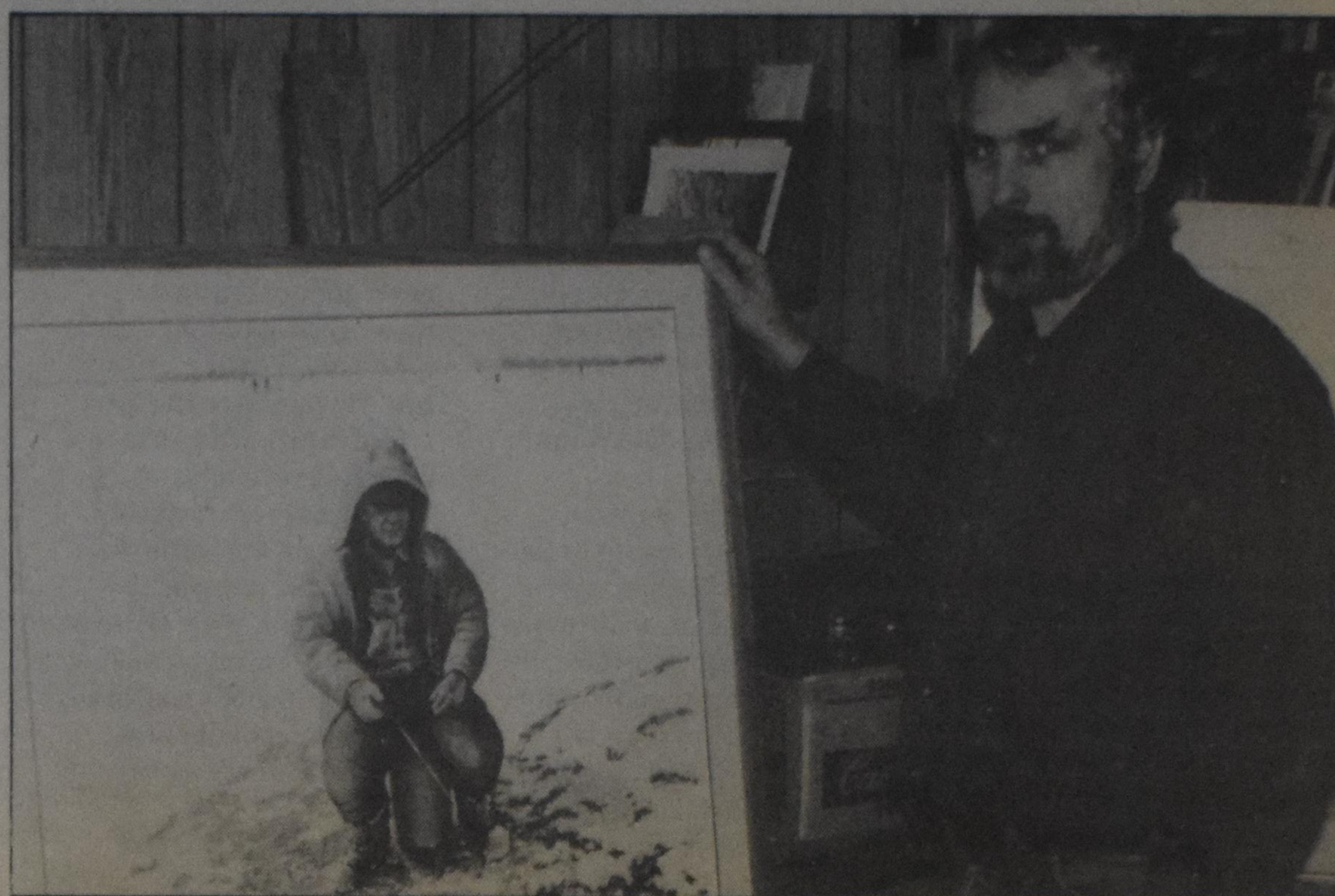
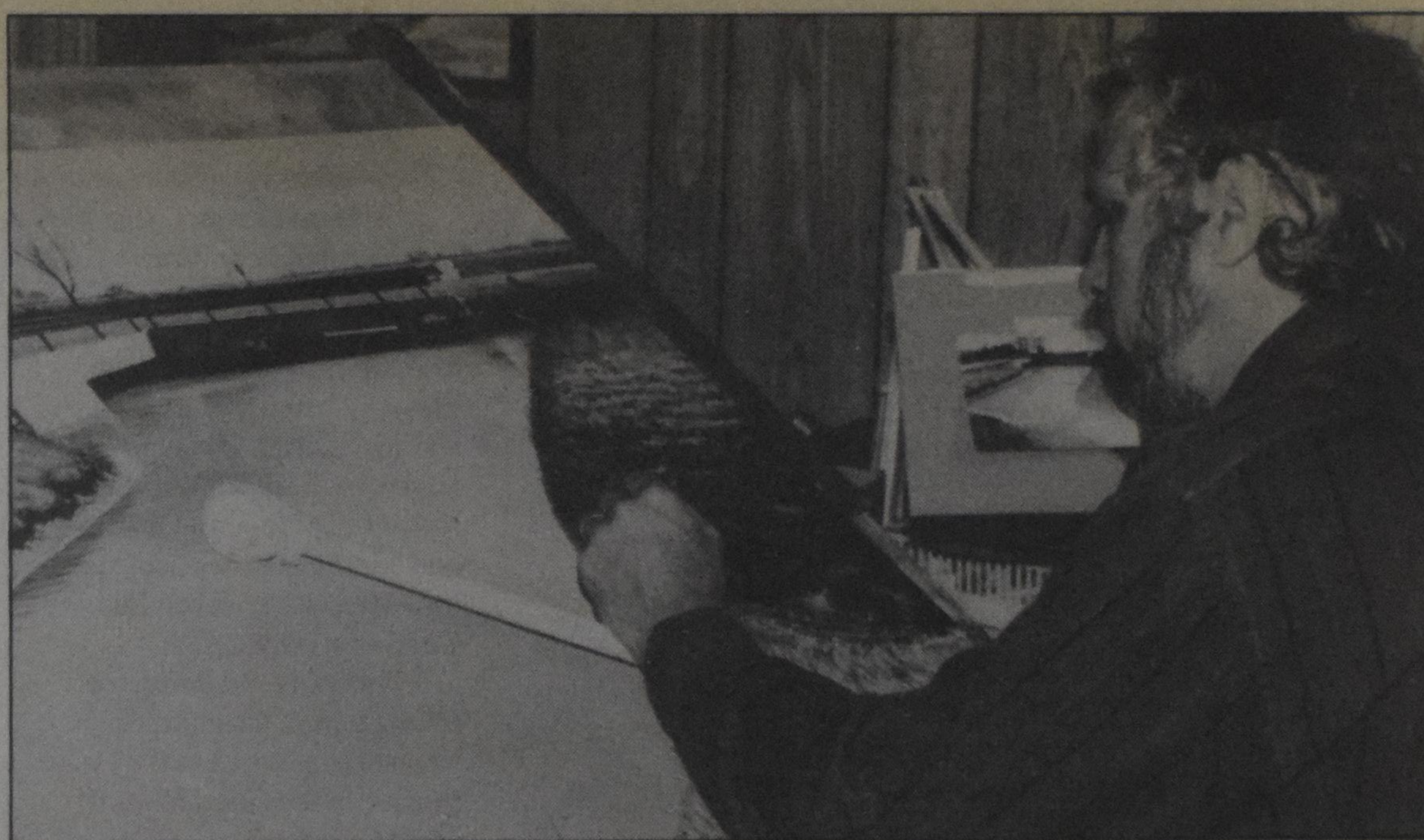


Photo: Bert Witvoet

Hank wanted to paint his father while ice fishing. Not that his father ever did ice fish, but Hank wished he had. "He would have enjoyed it," says Hank.



A lot of water has to flow under this bridge before Hank is satisfied with his latest painting.

concept of the "Trinity" in that a prism can break up one shaft of white light into beams of coloured light. "One little beam has volumes of information inside it," says Hank.

I got the impression that Hank's idea of orderliness has to do with a sense of harmony between the physical and the spiritual. Order for him is not uniformity or rigidity but unity and coherence. Order also suggests reliability. "You can trust the laws of nature because God is very trustworthy," he says.

Although he occasionally sneaks in a Christian symbol, somewhat like a private joke (the cross and triangle of the Christian

Reformed Church in the outlines of tree branches in "Balancing Act," and the arrangement of a few snowflakes in the form of the constellation the Pleiades in "Communion") he does not attempt to announce his Christian beliefs on canvas. He hopes that the person looking at the painting will be captivated by the beauty and the mystery of what the painter saw and felt and perhaps come to the conclusion that there has to be a Creator.

Marches to different drum

Some of the people looking at Hank's painting are art critics and they don't necessarily draw the

hoped-for conclusion. They accuse Hank of not being "realistic" even though he paints what most people would consider realistic scenes. What these critics mean is that Hank does not paint the inner reality of a 20th-century person's struggles and doubts or the outer reality of modern society's problems. And Hank does not try to remove himself enough from the appearance of things by painting in a more abstract or personal way.

Hank knows about those critics. He has been refused at an art show in Sarnia and he is reluctant to enter exhibitions in other larger cities, knowing what the art

Feature

of light and revelation



climate is like there. He has in the past isolated and insulated himself from the main stream. He takes his marching orders from Philippians 4:8, he says: "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable — if anything is excellent or praiseworthy — think about such things."

"There's no shortage of ugliness in the world," says Hank. "It's all around us. You can't pick up a newspaper and not see it. In our own lives there is hardship and suffering, too, of body and mind. How do we respond to that? We are victors in Christ. We're not without hope. I want to give people courage — myself, too. My paintings are hopeful They don't say everything."

The majority of people seem to respond well to that message as they come to see his paintings. Two years in a row Hank has won the "People's Choice" award (determined by visitors who were asked to choose their favourite artist from some 45 exhibitors) at the Chatham "Eye for Art" show, and he also won the "Union Gas Award of Excellence" at the same show.

So far Hank has resisted going abstract, although he dabbles with expressionism. "Some day I may do more of that," he

says. He sees this time of spending 20 hours a week on average painting as preparation for when he hopes to retire and paint full-time.

Time for amazement

Hank dreams of spending some retirement years in Alberta. The mountains and prairies inspire him. He has not painted anything there yet even though he has visited a few times. He needs to be in a certain place for a while, experiencing the climate and the light before he can paint it, he says.

One reason why kids are featured in about half of his paintings is that he likes the way kids look at the world. "They accept it and enjoy it. You don't see an adult catching a snowflake on his or her tongue, unless nobody is looking. Kids have time to be amazed at the world."

Hank knows that the late Ukrainian-Canadian painter William Kurelek also liked painting kids having fun on the prairies. He has something in common with Kurelek, he thinks. Kurelek was a Christian, and both have been shunned by their peers. "Kurelek is a very spiritual artist," says Hank. "He was bursting with things to say on canvas. I respect him. The odds were against him. He was underrated."

The first time Hank saw Kurelek's painting of the



Photo: Hank Jagt

"First Ice": The Sydenham River which runs through Wallaceburg and empties into Lake St. Clair had frozen over when there was no wind and no snow to distort the surface of the ice, explains Hank Jagt. The boy holding the hockey stick stops for a while, spellbound as he is by that strange world he can glimpse through a few inches of cracked ice. The boy is an island of study and wonder in a world — visible on the horizon — that is fairly mundane.

Virgin Mary against a haystack he was struck at how Kurelek succeeded in what he himself was trying to do.

Hank's art is developing. "I'm beginning to be bolder and more complex in my compositions," he says. "I am striving to get into my picture more." He is dreaming of even bigger canvases than he is painting now (his larger ones are about 42 inches wide). His wife, Mary, supports his endeavours. She is his best (she says "worst") critic and takes care of all the business arrangements.

"I help pick names for his paintings," Mary says, which both admit is not an

easy task. It's not easy because it means trying to give a name to an attempt to capture the mystery of God's revelation in paint. How does one explain the

feeling a person gets when the light falls a certain way and the heart whispers that God is talking to you?

There's Something About a Mountain

by Marion Schoeberlein

There's something about a mountain that makes you want to climb, and all the while you're climbing your dreams become sublime.

There's something about a fountain that makes you want to smile and throw a penny in and wish as you stop a while.

There's something about a park that makes you want to stay and sit on an old bench to think gold and blue poems all day.

There's something about a cloud that makes you want to fly and want a warm white pillow like that up in the sky.

There's something about a bird that makes you want to sing and turn the world to lilacs in an everlasting spring.

There's something about this earth that makes you want to say thank you to God that you're alive to enjoy every new day!



Photo: Hank Jagt

"Solo Flight": The scene is a simple one consisting of a boy, a kite and a dog. The boy is flying his kite by himself and is perhaps imagining what it would be like for him to fly up there like the kite. The dog is enjoying the boy's company. The complex cloud formation and the grass-level point of view lend further interest to the painting.

Media

Mennonite newspaper celebrates 20 years of journalism

Bert Witvoet

ST. JACOBS, Ont. — Some 220 guests crowded into the downstairs hall of St. Jacob's, Ont., Mennonite Church for a celebrative banquet which included Mennonite sausage and scalloped potatoes. But all that food did not prevent people from climbing the stairs afterwards and sitting down in the main auditorium for an evening of reflection and laughs in celebration of the *Mennonite Reporter's* 20th year as an independent Mennonite newspaper.

The program was lively and included historical tidbits and a good-natured poking of fun at the Mennonite community. The "Distorter Band" (associated with a satirical sheet called the "Mennonite Distorter") was by all acclaim the highlight of the evening. The three-person band sang an alphabet song about the *Mennonite Reporter*, "lamenting" such "problems" as women on the pulpit and a cadillac in the parking lot.

Another song chronicled how a visitor to a Mennonite church by the name of Wally Reimer was subjected to the familiar questions about Aunt So-And-So who had married Such-and-Such.

The historical tidbits revealed that the *Mennonite Reporter* had been founded in 1972 in direct response to the demise of the *Canadian*

Mennonite.

Similarities to Reformed community

Audrey Dorsch, managing editor of *Faith Today* and member of the board of the Canadian Church Press, brought greetings and took note of the fact that the *Mennonite Reporter* consistently wins prizes at the

annual meeting of the CCP and that its editor Ron Rempel has shown excellent leadership in the CCP family.

The *Mennonite Reporter* had just finished its annual board meeting which focused on producing a mission statement and on the promotion and marketing of the paper. With its head office in Waterloo, Ont., the

Reporter is a bi-weekly with a circulation of 11,000. It is listed as an independent newspaper published by Mennonite Publishing, but it has three seats on the 15-member board for church groups. Two conferences offer a bulk subscription plan to their churches.

The family of Mennonites in Canada includes a wide swath of historical, but very few confessional differences, according to Ron Rempel. Differences within each group (conference) are often greater than between the groups. Some churches emphasize social action, others evangelism, others pietism and traditionalism. One difference between the Reformed and the Mennonite churches, according to Rempel, is that the Mennonites do not have a body that is strong on propositional truth. There is less vigorous doctrinal discussion among Mennonites, he says.



Audrey Dorsch (left), managing editor of *Faith Today*, brought greetings from the Canadian Church Press to the *Mennonite Reporter*, represented here by Margaret Reimer, associate editor, and Ron Rempel, editor and manager.

Photo: Bert Witvoet

New study finds American TV censors role of religion in life

TUPELO, Miss. (EP) — A new study commissioned by the American Family Association indicates that the religious sides of people's lives are rarely included in the fictional world of television.

Researchers Thomas Skill, PhD (Department of Communication, University of Dayton), John Lyons, PhD (Department of Psychiatry, Psychology, & Medicine, Northwestern University) and David Larson, M.D. (Department of Psychiatry, Duke University Medical Center) analyzed 100 episodes

of prime-time network programs appearing on ABC, CBS, NBC and Fox during Nov. 1990. The investigators conducted a systematic content analysis which examined the religious and spiritual behaviors of characters as well as the appearance of all religious images, artifacts and rituals such as churches, crosses and prayer services.

Of the 1,462 speaking characters in the study, only 81 had an identifiable religious affiliation. There were 51 Catholics, 21 Protestants, five cult members and three New

Agers. Overall, the study found, 94.5 per cent of all speaking characters on television have no discernible religious affiliation.

A 12-category index of religious and spiritual "behaviours" found that during nearly 68 hours of programming, there were only 115 behaviours by just 91 characters that were clearly religious or spiritual. These behaviours, in most cases, were very brief statements or actions such as someone saying "Thank God!" after a close call of some type. In just over 50 per cent of the occurrences, religious behaviours were presented as clearly negative.

Doesn't reflect reality

"This censoring of religion as a normal part of individuals' lives clearly indicates the bigotry and bias the networks and Hollywood

have toward religion and religious people," said Donald E. Wildmon, president of AFA. "The networks and Hollywood always tell us they are simply reflecting life as it is. That is not true. Several studies confirm that it is not true. A 1991 Gallup poll showed that average weekly attendance at worship in the U.S. is 107 million, representing 43 per cent of the population. A 1989 Gallup poll says that churches are the most trusted institution in America. According to the poll, 59 per cent of the American population has 'a great deal' or 'quite a lot' of trust in religion."

According to the researchers, the extremely small number of significantly religious or spiritual behaviours on network television suggests that the religious or spiritual dimensions of people's lives are mostly invisible. When considered in light of the many portrayals of other social institutions on television — education, justice, family, and health care — the limited exploration of spirituality and religion might symbolically suggest that this dimension of people's lives is unimportant.

The researchers said characters rarely acknowledge or reflect a belief in God or Jesus and on the occasions when they do make such references, those comments tend to be ambiguous. The implication is that characters are serious when they speak of God, but few demonstrate any significant strength of commitment.

If spirituality has any visibility on prime-time television, it is most often seen in the form of personal prayer, the researchers said. A total occurrence of 45 personal prayer behaviours amounts to about one behaviour for every 90 minutes of prime-time programming. This category frequently accounted for prayers that come when disasters, both big and small, have been avoided or resolved. The most common form of personal prayer was some type of variation on the simple "Thank God!" It was in this category that the researchers also found the concept of "God as last resort." During crisis and when causes seemed hopeless, characters were most likely to engage in personal prayer. Characters rarely displayed personal prayer behaviours as an indicator of their religious faith.

The researchers said the study suggests that religion is a rather invisible institution on fictional network television, and summarized network television's treatment of religion as "abuse through neglect."

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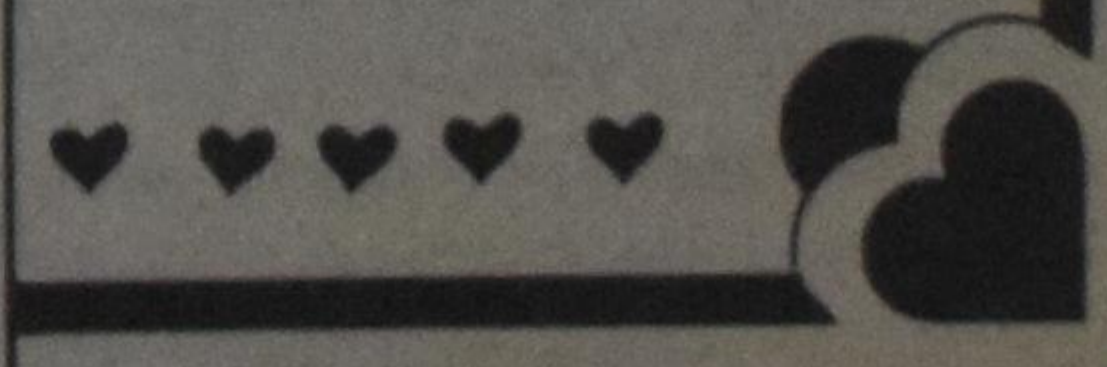
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Finance/News

Church leaders push for treaty to cut global warming

Bill Fledderus

WASHINGTON — Twenty two American and Canadian church leaders recently came forward with a joint statement calling for their governments to fight global warming.

The problem of the "greenhouse effect" involves both spirituality and justice, they say, and they are calling for a 20 per cent reduction in carbon dioxide emissions by 2005.

"Global warming threatens the well-being of God's whole creation," says Bruce McLeod, president of the Canadian Council of Churches. He signed the statement, along

with a dozen of his American counterparts in the National Council of Churches.

"Our poorer southern sisters and brothers will suffer disproportionately from a crisis precipitated largely by...the energy-hungry lifestyle of the world's rich northern countries," reads the statement.

Lifestyle change needed

The church leaders stress the importance of international negotiations currently underway in New York, which are aimed at getting countries to commit themselves to a

reduction of carbon dioxide emissions.

American negotiators have stalled present negotiations, which were originally intended to finish by June so that an international treaty on climate, the "World Climate Convention," could be signed at an upcoming United Nations environmental conference in

Brazil.

The United States is the largest single source of greenhouse gas emissions in the world and Canada produces more harmful gases per person than any other industrialized country.

Global warming is caused by gases emitted mainly from combustion in car engines,

furnaces and factories. These gases disturb the delicate balance of gases which for millennia have filtered the sun's harmful rays, balanced temperatures and made life on earth possible.

Surpluses of greenhouse-effect gases cause droughts, rising sea levels and greater storm activity.

Quincentenary of Columbus arrival poses quandary for Christian groups

MINNEAPOLIS, Minn. (EP) — This year's 500th anniversary celebration of the arrival of Christopher Columbus in the Americas poses a quandary for some Christian denominations.

The arrival of Columbus gave birth to the westward expansion of European

peoples, and with them the spread of Christianity to the "new world."

But in recent years Columbus has been re-evaluated. Some view him as a genocidal maniac whose imperialist discovery led to the bloody conquest of peaceful native people.

Rather than celebrate what is viewed as Columbus's dubious achievement, some North American Christians are choosing to focus instead on the people he discovered, making 1992 the "year of indigenous people."

• Members of the Center for Global mission will meet with indigenous people in Guatemala to learn about the conquest of their land 500 years ago.

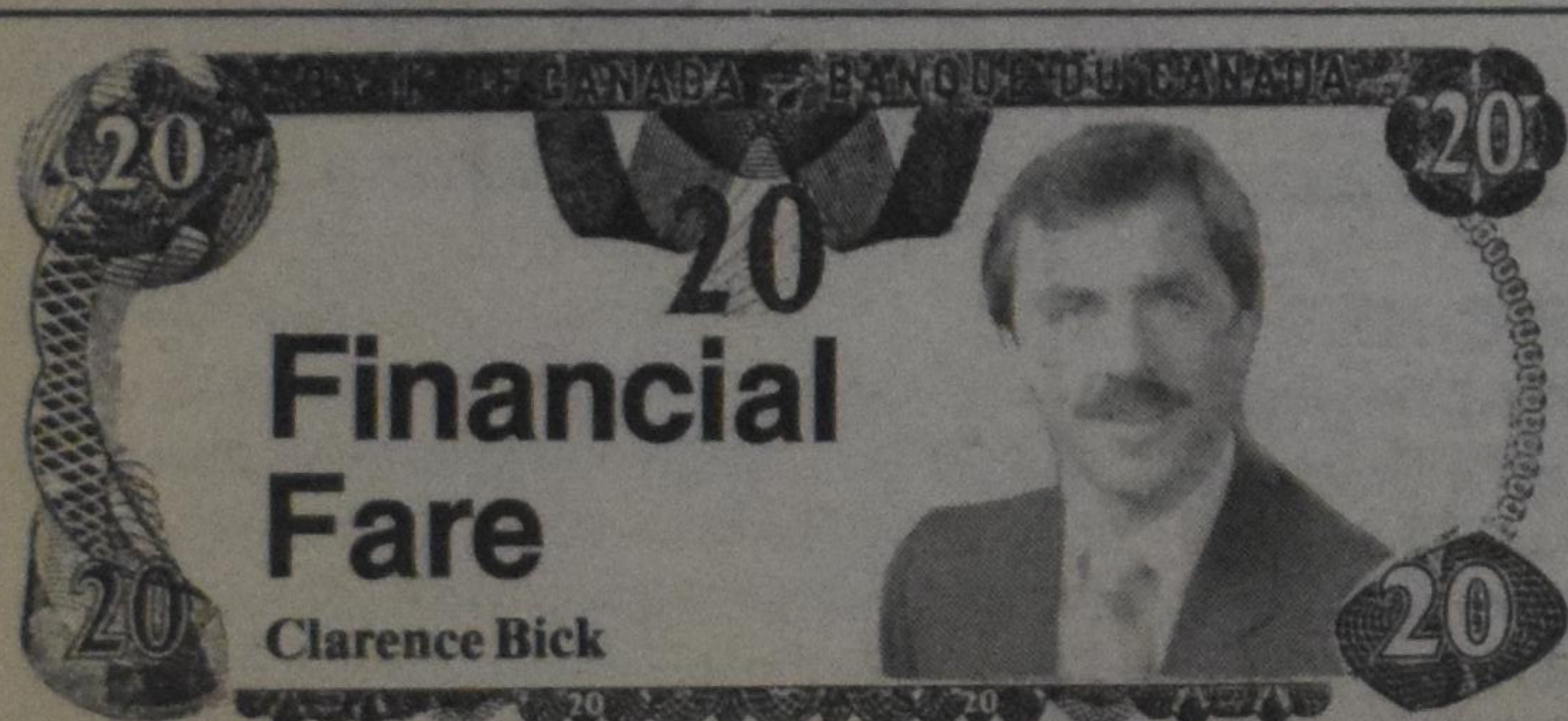
• Navajo Episcopalians played a role in their denomination's national convention last summer, displaying a cultural heritage "that survived 500 years of genocide."

• An American Indian who is a bishop in the Roman Catholic Church has asked the Knights of Columbus to change its

name to the "Knights of Christ." (The Knights of Columbus honours the explorer as a "prophet and seer, an instrument of Divine Providence.")

• The National Council of Churches (NCC) and the World Council of Churches (WCC) have each issued proclamations asking that 1992 be a "Year of Remembrance, Repentance and Renewal."

• The 1991 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) followed the lead of the NCC and WCC and passed a resolution designating 1992 as a "Year of Remembrance, Repentance and Renewal." However, the ELCA's Inter-Unit Task Force on the Columbus Quincentenary recently reported that it has no operating budget to implement the resolution. The task force is seeking funding to prepare a resource packet on the Quincentenary and to implement the assembly request for a "Native American Awareness Sunday."



Interest rates: what can we expect in the future?

The topic of interest rates has been very popular in many social settings in the last few months. Borrowers are naturally hoping that the dramatic slide in rates will continue until they borrow to buy a house or renew their mortgages. And investors, most notably retirees who live on interest income, are looking forward to the days of 10- and 12-per cent returns.

Probably the most important factor affecting interest rates over the long run are inflation rates. There may be temporary exceptions, but on average, interest rates will maintain a relatively small margin above inflation. An extreme but simple example will help illustrate why.

Imagine the scenario where interest rates are five per cent and inflation is running at 20 per cent. A person with no money who wants to buy a car would be well advised to borrow the funds and purchase now. The \$10,000 car he or she purchases now will cost \$12,000 in one year, but by purchasing now the buyer will only incur \$500 in interest costs.

Conversely, the lender will be penalized. The lender forgoes the car purchase now and lends out the \$10,000. In one year he or she will get \$10,500 back but the car will cost \$12,000.

Now imagine a scene where inflation is running at five per cent and interest rates at 20 per cent. The person who wants to borrow money will have to evaluate whether this is worthwhile. Borrowing \$10,000 now will cost him \$2,000 in interest, but if he or she waits one year, the borrower can avoid that \$2,000 cost, and pay only \$500 more for the car. Lenders will be eager to do business in this setting. They will collect \$2,000 for the rent of their money but will only have to pay \$500 more for the car that they want.

Adjustments

What will happen, of course, is that the forces of supply and demand will adjust the cost of money so that lenders are reasonably rewarded and borrowers pay a reasonable rent for the money. Historical data shows that over the long run, the average return to investors for

tying their money up for five years (for instance, purchasing a five year term deposit) is 2.5 per cent to three per cent over the rate of inflation. This three per cent spread is called the "real return."

When one looks at the data over a 15-year period, the link between inflation and interest rates is unmistakable. In 1981, both inflation and interest rates peaked. The current inflation and interest rates are both the lowest they have been in 15 years.

The sudden drop in inflation in 1983 and 1984 was felt to be temporary due to the recession, and interest rates were maintained at a high level. The result was a "real return" for the 1980s that was extraordinary. The average real return of 4.3 per cent for the 15 years is well above the long run average of 2.5 per cent. Investors are well advised not to count on this continuing in the future.

Inflation deflating

The rate of inflation is now about 3.8 per cent and dropping. Many knowledgeable people are predicting two per cent inflation. If inflation holds at three per cent, the average return for five year term deposits should settle at six per cent and mortgage rates should hover around eight per cent. This is based on long-run averages, which means that actual rates could be higher or lower. My crystal ball is no clearer than anyone else's, but based on historical data and current inflation rates, it is easier to support a prediction for six per cent term deposits than 10 per cent term deposits.

Finally, it is important to realize that the world is changing faster than ever, and that predictions of the future are difficult at best. The most prudent course for investors and borrowers is to hedge their bets. Investors should have a variety of maturities on their investments, and borrowers should not borrow so much money that they depend on low interest rates holding forever.

Clarence Bick is a financial planner in Ancaster, Ont.

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Advice/News

Zambian president declares his country a Christian nation

KAMWALA, Zambia (CRWM) — The president of Zambia, a nation in southern Africa, has done something that few political officials in the United States and Canada could any longer get away with. He boldly called his nation a Christian country.

Dziwani, the magazine of the

Reformed Church of Zambia, reported in its November/December 1991 issue that President Frederick Chiluba told a group of Christians gathered at Kamwala Reformed Church that his government had declared Zambia a Christian nation, adding that it has no

apologies to make for having done so. "This does not mean that we deny other religions freedom of worship," Chiluba added. "We shall only have to say as Joshua said, 'Choose today whom you're going to serve; as for my family and me, we shall serve the Lord.'"

The pronouncement was

made at the ceremony celebrating the graduation of six new pastors from the Justo Mwale Theological College. Rev. Harold de Jong, a missionary with Christian Reformed World Missions who teaches at the college, was present to shake Chiluba's hand and speak with him briefly. De Jong and his wife, Joanne, also met former Zambian President Kenneth Kaunda last August when he spoke at the Reformed Church of Zambia's synod meetings. Chiluba, who was just elected last August, encouraged the new pastors in their spiritual role in Zambian society.

The de Jongs are living in Lusaka, Zambia, to help train leaders in the growing Reformed Church of Zambia (RCZ). The RCZ has roots dating back to 1898 when an evangelist on leave from the Dutch Reformed Mission (South Africa) requested permission to preach the Gospel in Zambia. Other missionaries soon followed and in 1904 performed the first nine Christian baptisms in this area. Justo Mwale was ordained as the first pastor in 1929 and the RCZ's theological college was renamed for him in 1975.

Shortly after Zambia gained political independence from the British in 1964 the Zambians gained control of their church and adopted the name Reformed Church of Zambia. Following independence there was a great increase in church membership which made leadership training important. Today the RCZ still lacks trained leaders. The 8.5 million people in Zambia are mostly animist; 21 per cent are Roman Catholic and eight per cent are Protestant Christians.



Peter and Marja are



Dear P & M:

If a person is really depressed (it happened in our family) and commits suicide, will God have mercy on his or her soul? Does depression run in families? If a depressed person tells you some shocking information about his or her marriage and relationship to God, can one take these statements for facts? When they're not depressed they seem to love their marriage partner and God very much.

I don't understand deep depression. What causes those in the age group of 40-60 to go so "off base"?

Dear Cruel Sorrow:

A cheerful heart is good medicine, but a crushed spirit dries up the bones.

A man's spirit sustains him in sickness, but a crushed spirit who can bear? (Prov. 17: 22; 18: 14).

Statistics show three critical time periods when suicide attempts increase dramatically. They are the teen years, the mid-life years mentioned by you, and the geriatric years.

Depression, not to be confused with the "blues" that we all experience from time to time, has three basic causes. The first cause is *physical*. Medical staff dealing with depression always look for bio-chemical imbalances before starting a patient on any program.

The second cause is *reactive*. Psychologically and emotionally a person can come to a point where he or she is no longer able to deal with the losses or stresses in life. Depression is a reaction to death, loss of work, overwork, conflict, etc. Depression, then, finds its source in anger or unresolved grief turned inward. An accumulation of these feelings can leave someone absolutely exhausted and incapable of going on. As another one of the proverbs says: "Heartache crushes the spirit" (Prov. 15: 13).

Specifically, you wonder why the age group 40-60 can go so "off base." People in this stage of their lives have lived long enough to accumulate many disillusioning experiences, broken dreams and relationships, and unfulfilled longings. A spirit crushed by life and its heavy loads can react by entertaining suicidal thoughts or engaging in other kinds of self-destructive behaviour.

The third cause may be *indigenous*. In other words, one can be born with a personality prone to depression. All of us have innate character differences which affect the way we experience life. Some of us are introverted; others are extroverted. Some of us are pessimistic; others are optimistic. We can't

explain these differences. They just are.

These innate personality differences show up in the same family. This makes us reluctant to say that suicide runs in families. Our family histories do reveal things about us. Also, our family environments affect our spirits. But we would not want anyone to feel trapped as an automatic heir of his or her forebears' personality problems. That kind of conclusion can become a self-fulfilling prophesy.

Now to the matter of God's mercy. Your letter came to us the day before we attended the funeral of a friend and former parishioner who had taken his own life. We are convinced that the Lord Jesus received our crushed and disillusioned friend into his loving arms because the Messiah was "sent to bind up the brokenhearted" (Is. 61: 1). God's grace and mercy is the only fitting response to suicide. Everyone who has ever lost a family member or friend in this way is invited to bring this cruel sorrow to our all knowing Saviour. Deep depression that ends in suicide is a fatal illness, not an unpardonable sin. Our loving God will deal with it as such. So may we!

The feelings of a deeply depressed person need to be taken seriously. Our tendency is to point out the positive and say that things are not that bad. These optimistic efforts can put the lid on feelings that need to be aired. The fact is that we will never *talk* someone out of a depression; but there is the possibility that we can *listen* someone through it. The important things is that feelings get expressed, vented and shared, even when they don't fit the facts as we know them.

If you are concerned for a particular individual, please suggest Christian counseling. Deep depression and suicidal tendencies require professional intervention. Be there for that person. Pray for him or her. Listen. But know your limits and do what you can to get him or her qualified help.

Whatever you do, never doubt the fact that such people love the Lord and their families as they say they do. Their struggle is with their own worth and whether or not God and others find them lovable. They need to believe what we all need to remember, that "there is now no condemnation for those who are in Christ Jesus" (Rom. 8: 1).

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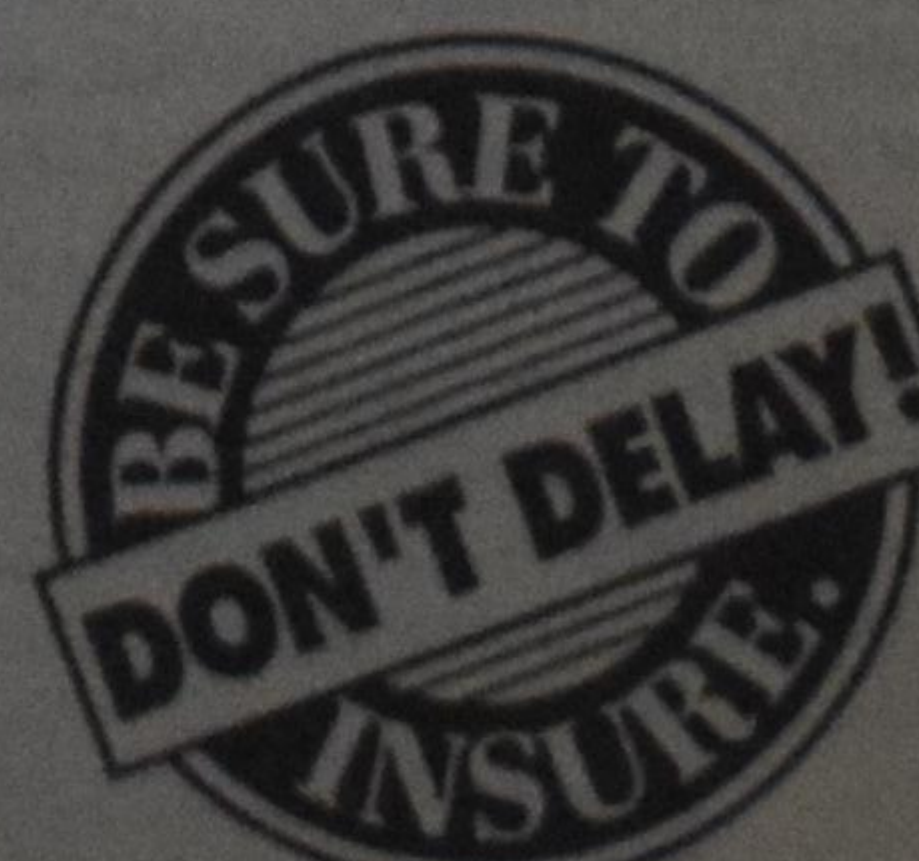


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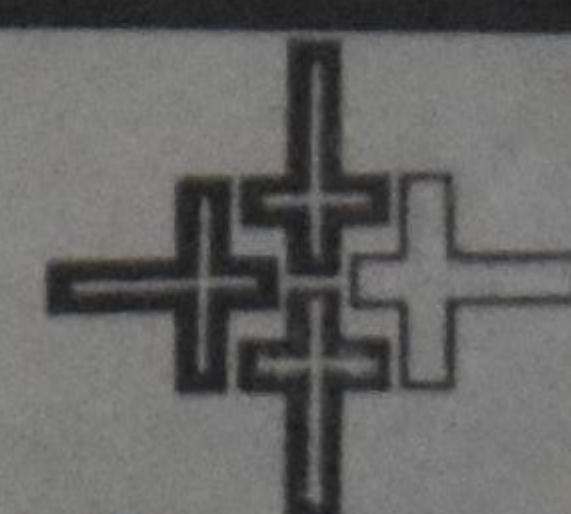


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Classified rates	Anniversaries	Anniversaries	Anniversaries	Obituaries
GST Inclusive	Leeuwarden, Fr. Rexdale, Ont. 1952 February 26 1992	Come celebrate the 40th wedding anniversary of		March 24, 1904 Feb. 2, 1992
Births.....\$35.00	"Blessed are those whose strength is in you" (Ps. 84: 5a).	JAN and ALI VAN DER WOERD		"Want ik ben er zeker van, dat het lijden van de tegenwoordige tijd niet opweegt tegen de heerlijkheid, die over ons geopenbaard zal worden" (Rom. 8: 18).
Marriages & Engagements.....\$40.00	With praise and thanksgiving to our Lord, we celebrate the 40th wedding anniversary of	with them, their children		The Lord called home our beloved husband, father, grandfather and great-grandfather.
Anniversaries.....\$45.00		Nanda and Brian Verheul		GERBRAND VANDERLEEK
2-column anniversaries.....\$90.00	NORMAN (Nanne) and GRACE (Grietje) DE JONG (nee Sietsma)	John and Wilma van der Woerd		peacefully in his 88th year. Dearly beloved husband of Grietje Vanderleek (nee Mantel).
Obituaries.....\$45.00	May God continue to bless you and keep you in his loving care.	Peter van der Woerd		Dear father of:
Notes of thanks.....\$35.00	Congratulations Mom and Dad, Oma and Opa!	Steven and Annette van der Woerd		Kees & Diet Vanderleek — St. Catharines
Birthdays.....\$35.00	With lots of love from:	David and Cynthia van der Woerd		Nelly & Henk Hornsveld — Hamilton
All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)	Gerry Ann	Andrew van der Woerd (and Rosanne Lenos) and 13 grandchildren		Thea & Bob Kempenaar — Vineland
Note: All rates shown above are GST inclusive.	Calida Yvonne			Pieter & Joke Vanderleek — London
ATTENTION!	Open house will be held on March 7, 1992, from 2-4 p.m. at Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont.	the Lord willing, on Saturday, Feb. 29, 1992 at an open house from 3:00 p.m. to 5:00 p.m. in the Fellowship Hall of the Christian Reformed Church on New Street in Burlington, Ontario		16 grandchildren and 14 great-grandchildren.
a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.	Home address: 28A Golfdown Drive, Rexdale, ON M9W 2H6	Home address: 3479 Spruce Avenue Burlington, Ontario L7N 1K4		Correspondence address: Shalom Manor, Bartlett Ave., Apt. 218, Grimsby, ON L3M 4N5
b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.			Obituaries	For Sale
c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.	Nieuwe Pekela Dundas, the Neth. Ont. Athens, Ont.	1952 February 14 1992	Suddenly in his 35th year on Sunday, Jan. 26, 1992,	House for sale , close to Chr. schools and churches. Well-planned, three-bedroom split level on quiet cul-de-sac. Finished rec. room and bedrooms in basement. Needs some work. Located in St. Catharines, Ont. Please call (416) 877-1716.
d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	With joy and thankfulness to our heavenly Father who has kept them in his care, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,	JOHN and MEINO VANDERMEER (nee De Jong)	JACK BULTHUIS	
e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).	JACK and RIEK GRINGHUIS (nee Greven)	We pray that God will continue to be faithful in the coming years and will bless you both with good health and happiness.	of Mississauga, Ont., went to be with his Lord.	For sale a 1979 Roque trailer, 30' x 8', with built-on sunroom, 22' x 8'. Tool shed 6' x 6'. Ideal location next to heated swimming pool, clubhouse and shufflecourts. Central Florida.
NEWLYWEDS	on Saturday, Feb. 29, 1992.	With love from your children and grandchildren.	Beloved husband of Carol, dearest son of Irene Bulthuis. Predeceased by his father in 1971.	For more information call: (416) 643-2526.
Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.	You are invited to celebrate this happy occasion with us at an open house to be held at Calvary Chr. Ref. Church, Flamborough, Ont., from 1-4 p.m.	Friends and relatives are invited to an open house, D.V., at Maranatha Chr. Ref. Church, 33 King St., York, Ont., on Feb. 15, 1992, from 2-4 p.m.	Dear brother and uncle of: Henry & Irene — Victoria, B.C. David, Jennifer & Jordan Dwayne & Michelle Jerry & Shirley — Hamilton, Ont. Wendy, Jennifer & Mike Peter & Ria — Grimsby, Ont. Adele, Stephen, Eric & Kristel "Be still and know that I am God" (Ps. 46: 10).	
	Best wishes only, please.	Best wishes only please!	Correspondence address: Irene Bulthuis 54 Mohawk Rd. W., #302 Hamilton, ON L9C 1V7	
	Our prayer is that he will continue to show us his will for our lives.	Home address: Chippawa St., R.R. #3, Caistor Centre, ON L0R 1E0		Accommodations
	With love and congratulations from your children and grandchildren:		On Jan. 27,	BED & BREAKFAST
	Irene & Sam	Naaldwijk Welland 1952 February 14 1992	Mr. J.A.J. VAN GINHOVEN	Come back to the Netherlands! Stay close to the City of Utrecht F.175,- per person per week. For info, contact: Mw. Sneller, Pr. Irenelaan 53, Utrecht, the Neth. Tel.: 011-31-30443509.
	Stephen, James, David, Heather Jake & Doreen	"The Lord will keep your going out and your coming in, from this time forth and forever more" (Ps. 121: 8).	went to be with his Creator at the age of 69 years.	
	Jessica, Erica, Lauren Andrew & Rosemary Alicia	With praise and thanksgiving to God, we celebrate the 40th anniversary of our parents and opa and oma,	He was born on March 20, 1922, in the Netherlands. He married Elizabeth Kooij in 1946; together they had six children. He and his family immigrated to Canada in 1958. He was an active member of Trinity Chr. Ref. Church, long term manager of the Christian Credit Union and a supporter of many other causes. He had a great love for his Lord, his family, and life. He will be lovingly remembered and deeply missed. He is survived by his loving wife, Elizabeth; his children, Hubert and Darlene Van Ginhoven, Elsie and Bruce Adema, Carol and Hans Laan, Frank and Jenny Van Ginhoven, Hans and Margaret Van Ginhoven and Elizabeth Van Ginhoven; his grandchildren, Aaron, Carolyn, Mark, Karen, Paul, Jeffrey, Julie, James, Jonathan, David, Christopher, Jonas, and Marijke; and by brothers and sisters, nieces and nephews in Canada and the Netherlands.	
	Robert	GERRIT and NELL VERMEER (nee de Bruijn)	"Until we meet again in glory."	
	"As for me and my house, we will serve the Lord" (Josh. 24: 15).	We are thankful for God's faithfulness to our parents and for the many blessings we have received through them.	Correspondence address: Elizabeth Van Ginhoven 8515-137 Ave. Edmonton, AB T5E 1Y2	For Rent
	Happy 10th Mom and Dad!	Mom and Dad, we pray that the Lord will continue to bless and keep you in his loving care.		AFFORDABLE FLORIDA VACATION
	Home address: 10 Queen Street, Dundas, ON L9H 2W2	Love from your children and grandchildren:		Live in a completely furnished trailer, in a cozy park near attractions in central Florida.
		Margaret & Bert Boverhof — Wellandport, Ont.		Available for two weeks or longer, just bring your personal items.
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		Gerry & Cynthia Vermeer — Welland, Ont.		Phone: (904) 589-1323
		Stephanie		Teachers
		Lorraine & Bret Otte — St. Catharines, Ont.		BROCKVILLE, Ont.: John Knox Chr. School requires teaching principal and teacher. A unique opportunity exists for spiritually mature individuals to enter a new era with us. Our brand new school-church facilities will be waiting for you in '92. Come grow with us! Request information from:
		Open house Friday, Feb. 14, from 7:30 - 9:00 p.m. at Grace Chr. Ref. Church, Welland, Ont.		Ed. Committee,
		Best wishes only. Your presence is your gift to us.		Box 238, Maitland, ON K0E 1P0 or call (613) 348-3380
			For Sale	
		Employment wanted	SPECIAL	
		Position wanted as dairy herdsman, 15 years experience in all phases of dairy farming, including field work, A.I. and G.P.S. Non-smoker, non-drinker, family person. Will relocate in southern Ontario, near Christian schools and church. Availability negotiable.	Home for sale, just 20 miles north of Toronto (close to hwy. 400) on a 1-acre lot. Fruit trees, a garden, solarium and a lovely country view. This home has five bedrooms (two in basement) and two bathrooms. Must be visually experienced, priced at about \$220,000. Call (416) 792-3446 for an appointment.	CHATHAM, Ont.: Chatham Chr. High School invites applications for a possible vacancy in the position of Principal. The principal will teach three courses and give direction to the secondary program in Grades eight through twelve (OAC). Please respond in writing or call:
		Please contact Al Boonstra, R.R. #7, Aylmer, ON, Phone: (519) 765-2953.		Mrs. E. Vreugdenhil, Education Committee Chair at
				33 Saugeen Ave., Chatham, ON N7M 5S8
		Help Wanted		Phone: (519) 352-2836
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Teachers	Teachers	Teachers	Teachers	Teachers
<p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of physical education/English for the 1992/93 school year. Please send applications to:</p> <p>Ren Siebenga Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2</p> <p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a definite opening in Grade 7 for the 1992-1993 school year. The ability to teach French will be regarded as an asset. CCS is a well established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of more than 220 students for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the principal:</p> <p>Mr. A.J. Vanderstoel, Calvin Chr. School, Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: c/o (519) 638-5221.</p> <p>HAMILTON, Ont.: Calvin Chr. School invites candidates to apply for teaching positions, probably at the junior and/or intermediate grade levels. CCS has served the Hamilton area since 1952 and we anticipate a student enrolment of about 360 students for the next academic year. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal:</p> <p>Mr. A. Ben Harsevoort, Calvin Christian School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (416) 388-2645 Fax: (416) 388-2769</p> <p>KELOWNA, B.C.: Kelowna Chr. School is seeking applicants for possible openings in primary, intermediate, secondary, and a definite opening for a .5 special ed. teacher for the fall of 1992. At the secondary level we are specifically looking for expertise in the areas of computer science, senior band, fine arts and the humanities. We also have a possible opening in administration at the elementary level. K.C.S. presently offers a K-11 program but will be expanding to include Grade 12 for the fall of 1992. Resumes may be sent to:</p> <p>Larry Simpson, Principal Kelowna Chr. School 3285 Gordon Drive Kelowna, BC V1Y 3K8 Phone: 1-604-861-3238</p> <p>KINGSTON, Ont.: Kingston Chr. School has an opening at the primary level in the 1992/93 school year due to a maternity leave. Due to potential enrolment growth we are also looking for full- or part-time applicants at the intermediate (7/8) and primary level for possible positions. If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to:</p> <p>Kingston Chr. School R.R. #3 1212 Woodbine Rd., Kingston, ON K7L 4V2 Attention: H. Pott</p>	<p>LACOMBE, Alta.: Central Alberta Chr. High School. God continues to bless this high school with significant growth. We anticipate hiring additional staff in the area of English/social, and/or French for the 1992/93 school year. Our community is excited with the privilege of providing Christian education to Central Alberta area students, and challenges new and experienced teachers to consider the call to join them. Address inquiries/resumes to:</p> <p>Jack Vanden Pol, Principal Principal Box A 2400 Lacombe, AB T0C 1S0 Phone: (403) 782-4535</p> <p>LANGLEY, B.C.: Langley Chr. School, a growing interdenominational K-7 school, located in the Fraser Valley, invites applications for teaching positions for the 1992/93 school year. Applicants need to meet B.C. teacher certification requirements. Address all applications and inquiries to:</p> <p>Leo Smit, Principal Langley Chr. School 21789 - 50th Avenue Langley, BC V3A 3T2</p> <p>LEDUC, Alta.: Covenant Chr. School has two potential openings for 1992/93: an upper elementary and a junior high position. Apply soon to this innovative and community-minded school. Send resumes to:</p> <p>Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7 Phone: (403) 986-8353</p> <p>LETHBRIDGE, Alta.: Immanuel Chr. School in Lethbridge, Alta., is inviting applications from qualified teachers for the 1992/93 school term in the following areas: elementary - Grade four through six jr./sr. high - music (instrumental and vocal), math, science (chemistry), social studies, and English. Please forward all applications and letters of inquiry to:</p> <p>Mr. H. Konynenbelt, Principal Immanuel Chr. School 802-6th Ave. North Lethbridge, AB T1H 0S1 or phone 327-4223, 328-4783</p> <p>LONDON, Ont.: London District Chr. Secondary School invites applications for a Science/Math position, a possible English position and possibly other positions for the 1992/93 school year. Please send your letter of application, accompanied by a statement of faith, resume and references to:</p> <p>Mr. H. Kooy, Principal c/o LDCSS, 24 Braesyde Ave. London, ON N5W 1V3</p> <p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p> <p>T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p> <p>NANAIMO, B.C.: Nanaimo Chr. School is seeking applicants for a junior high teaching position to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to:</p> <p>Mr. Ben Hendricks, Principal c/o Nanaimo Chr. School 198 Holland Rd. Nanaimo, BC V9R 5K3</p>	<p>OTTAWA, Ont.: Redeemer Chr. High School invites applications for teachers for possible openings in all areas for Sept. 1992. Applicants should be qualified teachers with an ability to integrate a Chr. perspective in their subject areas. Become a team member in a vibrant school community! Please forward resume with written application to:</p> <p>Derrek Maggs, Principal Redeemer Chr. High School 2199 Regency Terrace Ottawa, ON K2C 1H2 Phone: (613) 721-8233 Fax: c/o L. Triemstra (613) 225-3758.</p> <p>PETERBOROUGH, Ont.: Rhema Chr. School, an interdenominational elementary school of 170 students, is seeking applications for teaching positions in the middle elementary grades. These positions, available as a result of growth and staffing changes, are available for the 92/93 school year. If you are interested in joining our dynamic Christian staff, please contact Ray Hendriks at (705) 743-1400 (school) or 748-5004 (home) or send resume to 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8</p> <p>PORT PERRY, Ont. : Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a Teacher and a Teaching Principal for the 1992/93 school year. Openings are in the primary and intermediate divisions. Please address all applications and inquiries to:</p> <p>Mrs. Peggy Michel 14080 Old Scugog Rd. Blackstock ON L0B 1B0 Tel. (416) 986-5262</p> <p>RED DEER, Alta.: Red Deer Chr. School, because of expected enrolment increases, will need an additional teacher at the junior high level for the 1992-93 school year. We also have possible openings at the elementary level. Experienced and new teachers are welcome to apply. Applications and inquiries should be directed to:</p> <p>Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M1 Att. Mr. R. Duggan Phone: (403) 346-5795</p> <p>SARNIA, Ont.: Sarnia Chr. School invites teachers to apply for possible teaching positions at various grade levels for Sept. 1992. We are particularly interested in teachers with expertise in areas of science and music (instrumental). Please send resume and letter of application to:</p> <p>Mr. Pete Weening, Principal Sarnia Chr. School 1273 Exmouth St. Sarnia, ON N7S 1W9 Phone: (519) 383-7750</p> <p>SURREY, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we are looking for teachers with a combination of teaching areas in French, physical science, physical education. We are also in need of an intermediate humanities teacher with elementary experience or training. Applicants should send resume to the Principal:</p> <p>Al Boerema, Fraser Valley Chr. High School 15353 - 92 Ave., Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	<p>SMITHVILLE, Ont.: Smithville District Chr. High School, has a possible vacancy for a French teacher for the 92-93 school year. Please send all applications and direct all inquiries to:</p> <p>Smithville District Christian High School 6488 Smithville Road, Smithville, ON L0R 2A0 Telephone: (416) 957-3255 Fax: (416) 957-3431 Attention: Marc Strooboscher, Principal</p> <p>TABER, Alta.: Taber Chr. School, operated by the Society of Chr. Education in Southern Alberta has a definite opening for a teacher at the primary level. There is also a possible opening in Kindergarten and at the junior high level. The ability to teach French would be an asset. Please send resumes to:</p> <p>Henry Ronda, Principal Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550</p> <p>VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a Grade 9 teacher for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to:</p> <p>Ellen Visser Junior High Program Co-ordinator Vancouver Christian School 3496 Mons Dr. Vancouver BC V5M 3E6</p> <p>We will also require a full-time Kindergarten teacher beginning in mid-March, 1992 and a full-time Grade 4 teacher beginning in late March, 1992. Please direct enquiries regarding these positions to Ron Donkersloot, Principal, at the address above.</p>	<p>VERNON, B.C.: Vernon Chr. School, located in the beautiful Okanagan Valley of British Columbia, is a quickly growing interdenominational school offering educational programs for students in Kindergarten — Grade 8. Due to the anticipated increased student enrollment, the Vernon Chr. School is seeking applications for possible openings in both the primary and intermediate grade levels for the 1992-93 school year. Those interested in these teaching positions are encouraged to direct inquiries and/or send resume's to:</p> <p>Elco Vandergrift R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345</p> <p>WELLANDPORT, Ont.: Wellandport Chr. School invites applications for possible openings in all grades for the 1992/93 school year. Those with expertise in music, French and physical education are encouraged to apply. Direct inquiries to:</p> <p>W. Thies, Principal R.R. #1 Wellandport, ON L0R 2J0 Phone: (416) 386-6272 (school) (416) 892-2155 (Principal's home)</p> <p>WOODSTOCK, Ont.: John Knox Chr. School. We are inviting letters of application and resumes for a possible opening in the intermediate division for the 1992/93 school year. Experience and strength in Science and/or French would be an asset. Please contact:</p> <p>Henry Tuininga, Principal 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8 Tel. (519) 539-1492</p> <p>WYOMING, Ont.: John Knox Chr. School has an opening for a full-time teacher for the 1992-93 school year. This position requires the teaching of Grade 2 (16 pupils) in the morning and remedial in the afternoon. This may also be two half-time positions. Interested individuals should send their resumes to:</p> <p>William Hordyk Principal, Box 81, Wyoming, ON N0N 1T0</p>
Teachers				



Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

Teachers:

Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in elementary, junior high and high school.

Administrators:

Educators interested in an administrative position are invited to apply for the principalship of North Edmonton Christian School. Closing date for this position is **Feb. 28, 1992**.

Send applications for teaching and administrative positions to:

Ms. Tena Siebenga
East Edmonton Christian School
11515-36 Street
Edmonton, AB T5W 2A9
phone: (403) 479-4171 Fax: (403) 478-1728

Classified

Teachers

Teachers

Teachers

Teachers

Miscellaneous

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL

invites enthusiastic teachers to apply for possible vacancies in the following areas:

Bible, Mathematics, Business Subjects (Accounting, Law, Economics), Geography, Guidance and Computer Science.

Please submit letters of application and resumes to:

Wm. Barneveld
c/o Toronto District Christian High School
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8

Help Wanted

Help Wanted

SEEKING A PASTOR

West-End Chr. Ref. Church, Edmonton, Alberta, is seeking an ordained pastor to serve as Minister of Congregational Life and Outreach.

The successful applicant will join an existing staff ministry consisting of Pastor, Youth Director, Music Director, and Administrative Assistant. This will be a full-time position focusing on outreach, congregational visiting, teaching, preaching, and counselling as required. A complete position description and church profile is available on request.

For more information, please contact:

Rick Struik, chairperson Search Committee,
(403) 489-8080 (day), or (403) 481-3016 (evening), or write to
West-End CRC, Search Committee,
c/o Rick Struik,
14308-87 Avenue, Edmonton, AB T5R 4E2

ECE GRADUATE NEEDED

An ECE graduate is required for **Rehoboth Christian Nursery School** that operates three mornings per week. Required to start **March 1, 1992** to cover a maternity leave with the possibility of becoming a permanent position.

For further information please phone Edith Van Der Boom at (416) 251-3986 or forward resume to:

Edith Van Der Boom
51 Edgecroft Road
Etobicoke, ON
M8Z 2B9

THE COMMITTEE ON DISABILITY CONCERNS of the Christian Reformed Church

is accepting applications for a

DIRECTOR

to manage and promote the work of the agency in fulfilling its synodical mandate to seek "the full participation of people with disabilities in the life of the church."

The position requires a Master's degree or higher (or the equivalent) in a relevant field of study and have substantial experience in a health, education, religious, or human service environment. Must have direct personal and/or professional experience with persons with disabilities. Persons having disabilities are encouraged to apply.

Applicants must be members of and familiar with the Christian Reformed Church, able to relate to individuals with disabilities, have writing, public speaking, and administrative skills, and be able and willing to travel extensively.

If interested, please call for job description and application before **March 13, 1992.**

COMMITTEE ON DISABILITY CONCERNS

2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560
(616) 246-0837

Calvin Christian School 245 Sutton Avenue Winnipeg, MB R2G 0T1

Applications are invited for teaching positions in the **PRIMARY** and **INTERMEDIATE** grades.

As well applications are solicited for **SCIENCE-MATH** and **LANGUAGE ARTS-SOCIAL STUDIES** positions in Junior High

Calvin Christian School is a funded school in a province where the political climate supports independent schools

Consider working in a modern facility with an enrolment of 310 students and a teaching and support staff of 23.

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Join a dynamic, rapidly expanding, interdenominational Christian School System of nearly 1,000 students K-12 that operates from three separate campuses.

Abbotsford Christian School invites applications from teachers certifiable in B.C. for the following *new* positions for September 1992.

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Primary - 2, 3

Intermediate - 6

Learning Assistance

SECONDARY CAMPUS (8-12) Approximately 275 students. Two positions in combination of:

Math

Junior High Science

Humanities

Send applications, resume and references to:

Henry Contant, Principal
Lloyd Den Boer, Principal
Abbotsford Christian School
Clayburn Hills Campus
Box 280
Abbotsford, BC V2S 4N8
(604) 850-2594
Fax: 859-9995

Dwight Moodie, Principal
Abbotsford Christian School
Secondary Campus
Box 157
Abbotsford, BC V2S 4N8
(604) 850-5342
Fax: 859-2240

PRINCIPAL

is required beginning **September 1, 1992.**

We are seeking a Christian school administrator with a commitment to Jesus Christ and Christian education, for an interdenominational K-8 school with 135 students.

The successful applicant must be an experienced educator, demonstrate a love for children, be goal oriented and a team player.

Please direct your inquiries to:

Search Committee
Listowel Christian School
Box 151
Listowel, ON N4W 3H2
Randy Jolliffe, (519) 291-1786

ATTENTION: ALL SCHOOLS

When sending us copy for teacher ads, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run! **Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice.**

As well, please honour our deadline, Wednesday of the week prior to issue date.

Calvinist Contact
Advertising Manager

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Variety of colours & designs

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Sizes — up to 2 yrs.

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Events/News

JOIN US FOR THE

35th ANNIVERSARY

OF THE

HAMILTON DISTRICT CHRISTIAN
HIGH SCHOOL

A SPECIAL INVITATION TO FORMER
STUDENTS, TEACHERS AND MEMBERS

FRIDAY MARCH 27th 7:30 PM

ALUMNI CHALLENGE BASKETBALL
TEACHERS VS SR. GIRLS
ALUMNI VS SR. BOYS

FREE ADMISSION

SATURDAY MARCH 28TH 6:00 PM

ANNIVERSARY BANQUET

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(416) 648-6655 LIMITED SEATING

40th ANNIVERSARY

The Cephas Christian Reformed Church of Peterborough,
Ont., hopes to celebrate her 40th anniversary, D.V., on:

February 29:
Evening of reflection and celebration at 7:30 p.m.,
and
March 1:
Special services at 10 a.m. and 6:30 p.m., with the
Revs. Dick C. Los and Harry Mennega as
guest preachers.

We invite friends and former members to celebrate with us!

Weekly puzzle

by Robert D. Wilder

ACROSS

1 Girl

5 Prima —

10 Iron or bauxite

13 Author Waugh

14 Disobedient Gls

15 Winter feature

16 Resort features

18 Major end

19 Like wood

20 Kedge

22 Footlike part

23 Wolflike animal

25 Went wild

28 Mobile's state:
abbr.

29 — as a beet

32 Dart shooter

33 Miserable
person

35 Bobby of the
Bruins

36 — canto

37 Pounds

38 Govt. gp.

39 Finis

40 Loafers

41 Beehive

42 — terrier

44 Nav. off.

45 Out of style

46 Stage plays

48 They: Fr.

49 Goes to pot

51 Cleans
blackboards

54 Risque

55 School of —

59 Wallace or
Hammer

60 Replica

61 Taft state

62 Notices

63 Paired

64 Faux pas

DOWN

1 Chemist's place

2 Like a bump
on —

3 Scorch

4 Fights

5 Trucks

6 "Up, up
and —!"

7 Mountain pass

8 Species

9 Attempt

10 Bankrupt

11 Newspaper
section

12 Pitcher

15 Special groups

17 Expired

21 Webster and
Beery

23 Pitcher Roger

24 Westerns

25 Old stringed
instrument

26 Athletic field

27 Fairy tale girl

28 Ornamental
band

30 Indians

31 Curtain

33 Packet

34 Ledger entries:
abbr.

37 Depend

41 Poet

42 Siegfried

43 Change colors

45 Blueprint

47 USSR river

48 Annoyed

49 Ms Bombeck

50 Assault

51 Advantage

52 Bounce back

53 Fleece

56 "I — Camera"

57 Despicable one

58 — Canals

Some radical feminists teaching do-it-yourself
abortion techniques

ATLANTA, Ga. (EP) —
Though the dangers of illegal
abortion have long been part of
the feminist party line in
support of the right to choose
abortion, some feminist
organizations have decided
that even a dangerous, illegal
abortion is better than no
abortion at all. In a move that is
controversial even within the
pro-abortion community,
some feminist groups have
begun teaching do-it-yourself
abortion techniques.

"We're trying to develop a
contingency plan," Lynn
Randall of Atlanta's Feminist
Women's Health Care told
USA Today. "I often compare
it with CPR; it's a skill you
learn that you hope you may
never have to use."

The difference, of course, is
that CPR is used to save a life,
while home abortion ends one.
Still, defying the law and good
medical sense is being
presented as preferable to
carrying an unwanted child
to term and putting it up for
adoption. "[Home abortion
will be] the best of all the bad
alternatives" University of
Utah health professor Patty
Reagan told Utah NOW
members.

The health risks associated
with amateur abortions have
led even some pro-abortion
activists to condemn the
teaching of self-abortion
methods. Barbara Radford of
the National Abortion
Federation calls the practice
"unconscionable."
Home abortions may also
violate the law against
practising medicine without a
license.

Calendar of Events
can be found on page 6.

Students
of
London District Christian Secondary School
present
ANNE OF GREEN GABLES
(a play about an irrepressible orphan
and the value of love)
From the novel by Lucy M. Montgomery
Director: Kip Edinborough Longstaff
Music Director: Calvin P. Davies
February 20, 21, 27, 28, 29
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Church news

Christian Reformed Church

Classis Niagara decision

— Classis Niagara, in its
meeting on Jan. 22, 1992, voted
to "acquiesce with regret and
sadness in Rev. Calvin
Tuininga's resignation and
dismiss him from the office of
minister of the Word in the
Christian Reformed Church."

At the same meeting the
classis also voted to "acquiesce
with sadness and regret with the
de facto resignation of Rev.
Joghinda Gangar from the
office of minister of the Word
in the Christian Reformed
Church and dismiss him from
[that] office as of Jan. 22,
1992."

Gerrit Veeneman, Stated
Clerk.

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Books

Robert VanderVennen, page editor

Equipping us all for church ministry

The Ministry of the Laity: Sharing the leadership, sharing the task, by Donald Peel. Toronto: Anglican Book Centre, 1991. ISBN 0-921846-01-1. Softcover, 158 pp., \$11.95. Reviewed by Robert VanderVennen.

A church's ministry is the responsibility of the whole congregation, right? New members, fringe members, everyone is urged to participate in more than attending the worship services.

In all denominations there is a decades-long move from having the minister(s) run the church to having today's more highly-educated membership take positions of leadership. But that's not always so easy, partly because, as Peel points out, the church is one of the most complex organizations in the world.

The key to equipping people for participation in ministry is training them to work together. Much church ministry takes place in small groups, whether they meet for Bible study, prayer, discussion, planning, evaluation or ministry decisions. This book, concentrating on the how and why of church ministry, gives valuable guidance on understanding interrelation-

ships within small groups and how to express our Christian love in concrete and effective ways.

Peel's thesis is that church members can and must take initiatives under God to meet the challenge of our ministries. As we receive training for that, in which this book leads us, we are more open to exercising the gifts that the Holy Spirit has given us.

A way to start is to use this book for small-group training. The book is set up in an eight-session format, with discussion questions at the end of each chapter. Guidance is given for discussion leaders, for participants in discussion, for note-takers and for a person on the sidelines observing and evaluating.

Develop the skill of relating with others

The strength of this book is the author's gentle help in the development of interpersonal skills. Relating well with fellow church members is something we can all learn. Listening to others sensitively is vital, though Peel deals with that much more fully in his other excellent book, *The Ministry of Listening*.

In an excellent chapter Peel says, "Christian leadership is

the believer's initiative humbly and responsibly to use his or her skills, authority and power ... to encourage, inspire and enable others to work together for the accomplishment of agreed goals which are acceptable to God." Peel accents that the essence of church leadership is servanthood.

Another chapter discusses the pastor as partner. Peel's Anglican Church is more hierarchical than Calvinist churches, but the special place of the pastor in the church calls for special attention to the pastor's role in working with others in church ministry. At all costs members should avoid competing with the minister.

Especially where there are tensions in churches this kind of group training is utterly important. People need to learn how to handle their strongly-held ideas, and how to love and work constructively with fellow believers with whom they disagree.

Each church should have at least one copy of this book in its library, to be read by as many members as possible. A church would be blessed indeed if it would have discussion groups use this book so its members can receive the valuable training it offers.

Political power used and misused

The Hand of the Mighty: Right and Wrong Uses of Our Power, by Wesley G. Pippert. Grand Rapids: Baker, 1991. ISBN 0-8010-7115-1. Hardcover, 166 pp., \$19.45. Reviewed by Robert VanderVennen.

As a top political reporter for United Press International (UPI) Wesley Pippert covered the Watergate scandal and later the presidency of Jimmy Carter. These experiences, together with his years of reporting from Jerusalem, gave Pippert close exposure to the use of power at the highest levels of government.

He concludes that power itself is morally neutral; it's

what we do with power that counts. All of us have power, he says, from the least of us to the most mighty. Power itself comes from God. He defines power as "the ability to shape and influence people and/or society."

Abuse of power is connected to pride, seen not only in politicians but also in televangelists. But abuse of power leads to loss of power.

The most constructive model for the use of power is that of servanthood, says Pippert. For this he makes use of biblical passages and the writings of Robert K. Greenleaf. Justice is vital to the right exercise of power and is the goal of politics and the duty of government,

says Pippert.

Pippert devotes a chapter each to the use of power by U.S. presidents Nixon and Carter. The use of power by Nixon and those around him was fueled by fear, suspicion, paranoia and a misplaced sense of loyalty. Nixon was infected by a lust for power, of which sin was the root cause, says Pippert.

Jimmy Carter, who used power with great restraint, scores much higher with Pippert. Carter's fundamental belief was that power must be used to serve. He emphasized human rights, rooting his beliefs in the Bible.

We can agree with the author's insights and appreciate the views of one so close to the seat of world power. But I found the book somewhat shallow. The reporter's information is there all right, but his conclusions seem pedestrian. Early in the book he conducts a promising study of the Hebrew and Greek words for power used in the Bible, but he does very little with that. He doesn't seem to have a structured way of thinking; therefore, much of his summing up comes out like platitudes.



Friends of God

Wayne Brouwer

Dawn

"Awake, harp and lyre! I will awaken the dawn!" (Ps. 108: 2). Some images dig their way into your mind and stick like glue. Listen to this description of dawn in Texas first published in *National Geographic* back in 1980:

Anywhere in Texas, the best time is dawn. The sun flares above prairies and sere hills, caressing old Spanish missions, oil fields, remote ranches, the dew-kissed produce of early markets. It searches out the gaudy cities. Their neon signs, so bright with promise only a dusk ago, fade and expire as morning suffuses the sky.... Beside the Brazos River, the mesquites and cottonwoods take shape in the dim pewter light. A creamy fog clings to the bottomlands like a fallen cloud.... The world emerges from the little death of night....

Remember when you stood there one morning? Even if you've never been to Texas, remember when you experienced that?

Light welcomes life

There's something powerful about the early morning, something new and vibrant and refreshing. When you stay awake all night, dawn seems to revive you. When you get up early in the morning, dawn welcomes you. Dawn "comes up like thunder" in one of Kipling's poems and creeps "rosy-fingered" through the skies, according to Homer. Matthew Arnold remembers the "music" of the "bird-haunted" trees in an English garden at dawn. And who could forget Masefield's striking images:

*I must down to the seas again, to the lonely sea and the sky,
And all I ask is a tall ship and a star to steer her by,
And the wheel's kick and the wind's song and the white sail's shaking,
And a grey mist on the sea's face and a grey dawn breaking.
Remember?*

Even if you're not a morning person there's something of the dawn that lingers in every great experience you feel. For dawn is the surge of life, and dawn is the power of rebirth, and dawn is the victory of the future over the past.

'Religion of the Dawn'

Leslie Weatherhead once called Christianity "The Religion of the Dawn." He pointed to the first dawning of light at creation as the irreversible testimony of God to this world. "... It is a religion of unquenchable faith and hope and patience; unquenchable because it believes that the permanent thing is light and the passable thing is darkness; that however long the night, whether it be in world affairs or the poignant private world of the human heart, the night will pass...." He pointed to the astounding power of Easter dawn. "After the great darkness, this amazing dawn! Within seven weeks they — the hunted, frightened fugitives — had become flaming missionaries and willing martyrs ready to lay down their lives rather than deny the truth of His risen glory and His transforming power From the East the dawn-light spread across the skies of the world. The religion of the dawn!"

David's song in Psalm 108 knows the power of the first dawn and anticipates the courage of the second. He sings at dawn of the strength of new life, for God is resplendent, exalted above the changing lights of the heavens (vs. 5). And he heralds the dawn because it is the promise of greater things that God will yet do (vss. 7-13).

Remember?

In fact, it is not the dawn of sun's first glow that awakens him this morning, but he who awakens the dawn! In other words, even in the blackness of midnight hours when chills attack the bones, when eyesight strains at the mysterious movements of unseen attackers, when ears are bombarded with frightening sounds just at the threshold of indistinction, he takes out his musical instruments and sings a song of grace and love and power. For other dawns remind him of divine strength, and other sunrises warm his heart in anticipation.

Remember?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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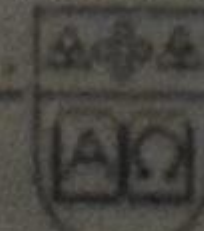
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